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नहि सत्यात् परं ज्ञानं तस्यात् सत्यं सनाचरेत् ॥

HAND-BOOK

OF

THE ARYA SAMAJ

BY

PANDIT VISHUN LAL SHARMA, M.A.

OF THE UNITED PROVINCES PROVINCIAL CIVIL SERVICE

PUBLISHED BY THE TRACT DEPARTMENT OF THE ARYA
PRATINIDHI SABHA, UNITED PROVINCES
1912 A.D.

ALLAHABAD

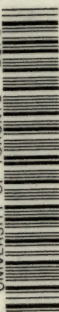
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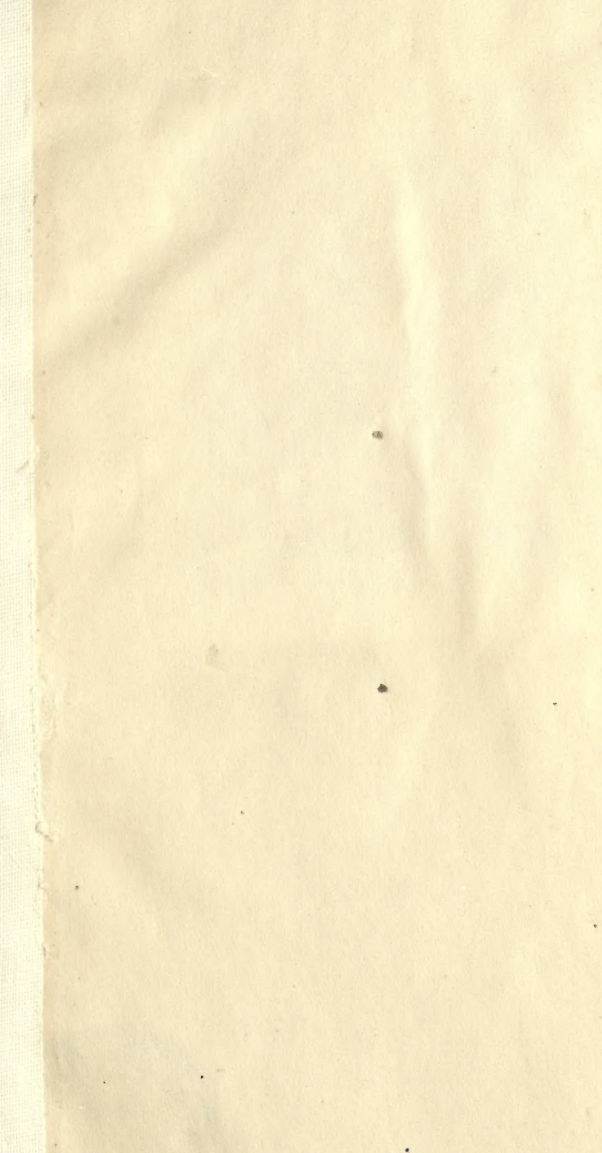
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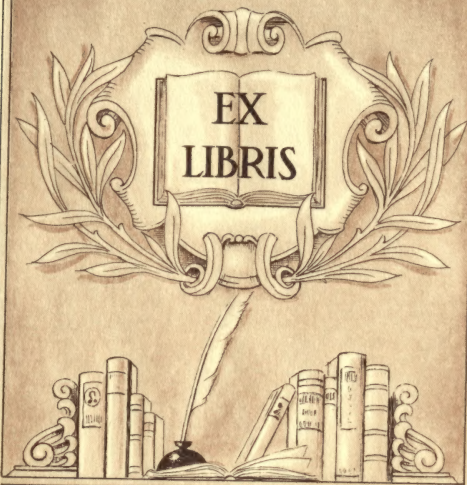
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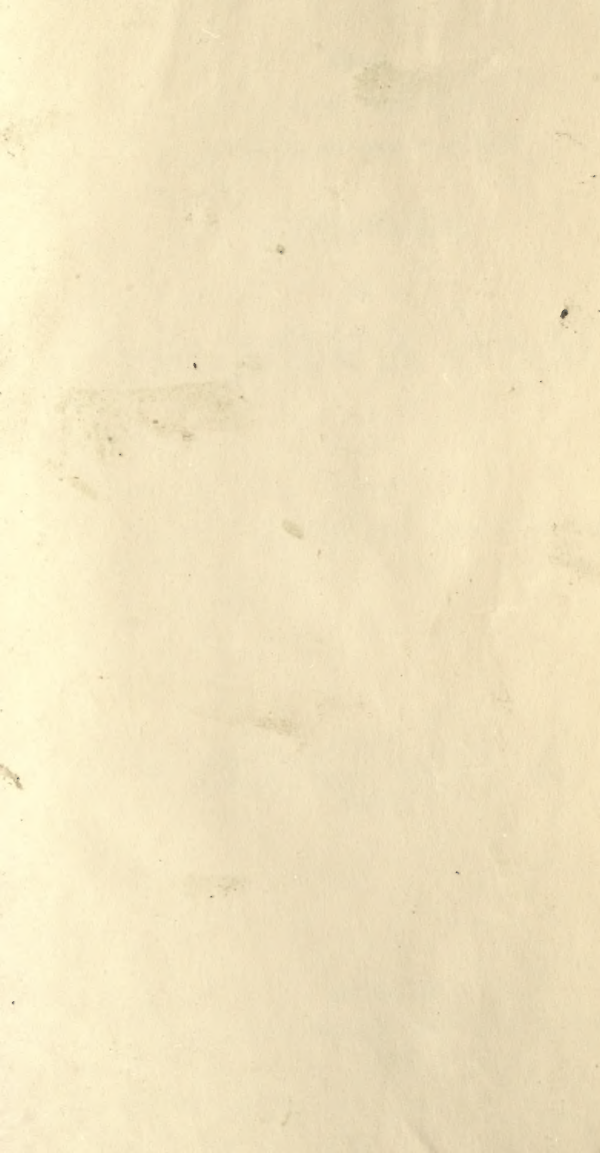




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PREFACE TO THE SECOND EDITION

The hand-book was first published in 1906. Since then, it has received a thorough revision at the hands of the author. And, in consequence of the process, it has considerably grown both in bulk and in usefulness. The book has been, for some time, in the press. In fact, it would have long been out, had not a very unfortunate incident prevented its publication earlier. A few months ago, the learned author had a severe attack of paralysis, the effects of which are still upon him. The gentle reader is sure to join with us in praying for his (author's) speedy restoration to health and to his sphere of useful public activity.

BRAJ NATH.



INTRODUCTION.

Although the name of the Arya Samaj is now known almost throughout India and England there are still many Preliminary. who have no clear notion of its teachings and works. Very few Arya Samajes exist south of the Vindhya-chala, and in Bengal, Behar, Assam and Burma their number is quite limited. But in the populous provinces of Agra and Oudh, the Punjab, Sindh, Baluchistan, the North-West Frontier Province, and Rajputana, the Arya Samaj has established a firm footing. There is scarcely a town in these provinces which has not an Arya Samaj of its own, and barely a hamlet where the Samaj has not its votary.

The seven hundred and odd Indian branches of the Samaj (for the message of the Arya Samaj has been carried to Burma, British Africa, and even to the Fiji Islands) consist mainly of Hindus of the twice-born castes, with a sprinkling of the lower castes. Its aims and teachings are, however, cosmopolitan, and it not only reclaims renegades from Hinduism but has no objection to take into its fold converts from other religions. During the

ten years preceding the Census of 1901, the followers of the Arya Samaj increased almost three-fold in the United Provinces and by about fifty per cent. in the Punjab.* The figures of the Census of 1911 A.D. have not been published as yet.

The Arya Samaj has an organisation for the propagation of its doctrines and the establishment of new branches, and conducts newspapers in English, Urdu, Hindi and Gujrati. It maintains a first grade College at Lahore, numerous Anglo-Vernacular and Sanskrit Schools, Gurukulas, and also Schools and Boarding Institutions for females. The Dayanand Anglo-Vedic College at Lahore is affiliated up to the M.A. standard of the Punjab University and has special classes for instruction in Engineering, Hindu medicine and handicrafts.

The Gurukula Seminary on the banks of the Ganges at Hardwar is a unique institution recently established by the Arya Samaj, where education is imparted on lines laid down by the *rishis* of old. It is a grand experiment in combining all that is best in Oriental and Occidental studies.

The Arya Samaj is the most patriotic, the most loyal and one of the most active societies in the country, and has on more than one occasion given

* Census Report of India, 1901 A. D., Vol. XVI., N. W. Provinces, page 90.

active assistance to the people and the Government in emergencies. During the last famine it did yeoman's service in picking up and feeding the famine orphans. It was first in the field, after the Christian Mission, to establish orphanages without regard to caste; and its orphanages at Ferozepur, Bareilly, Ajmere and Agra have set examples of self-help to other public bodies working for the good of the people.

At the Kangra earthquake of 1905 A.D. the Arya Samaj was the first in the field to help the Government in offering relief to the distressed.

The Kangra earthquake. The efforts of the Samaj were so vigorous and the help offered by it so liberal, that the Government joined its voice with the people in publicly thanking it. The details are too fresh in the memory of the public to need recapitulation here. It is well known that a large number of the students and Professors of the D. A.-V. College with many other Arya Samajists were not only the foremost workers of the relief party, but were the first to reach the field, as soon as the news of the disaster was known.

In social reform, the Samaj has achieved unique success. "The sixth of the ten principles of the Society," says Social Reform. Mr. Burns, in his Census Report of the United

Provinces, " declares that the primary object of the Samaj is to do good to the world by improving the physical, intellectual, spiritual, moral and social condition of mankind, while the eighth points out to the Arya that he should endeavour to diffuse knowledge and dispel ignorance. In accordance with these very desirable injunctions the Aryas do, as a matter of fact, insist on education both of males and females, and the result is that while amongst Hindus hardly one male in thirteen, aged 20 or over, can read and write, almost half the Aryas of the same ages are literate."*

This may partly be due to the fact that the liberal principles of the Arya Samaj are better understood by the literate section of the community, from which the Samaj draws new recruits. But the astonishing progress in female education made by the Arya Samajist proves that he is not a mere idle talker, but a practical worker in the cause of education. In the United Provinces the number of literate females per 10,000 of the population was only 15 among the Hindus, but among the Aryas it was as high as 674.†

The pernicious custom of early marriage is also being steadily fought against, though much still remains to

Early Marriage.

* Census Report of India, 1901 A. D., Vol. XVI, p. 84.

† Census Report of India, 1901 A. D. Vol. XVI, p. 156.

be done. At the last Census of the United Provinces, for every 10,000 females, the number of married girls was as follows* :—

Age.	Hindus.	Mohamedans.	Jains.	Aryas.
0-10	157	116	56	82
10-15	602	457	419	442

In the matter of the re-marriage of child widows, the Arya Samaj has achieved a success which, without fear of contradiction, may be said to be phenomenal. It is well known that notwithstanding the titanic efforts of the late Pandit Ishwar Chandra Vidyasagar of sacred memory, the Widow Re-marriage Act of 1856 remained practically a dead letter. The Arya Samaj has, in this matter, left behind it all the other reform movements of the country, and several hundred marriages of child widows have taken place by its efforts. No authentic figures are available to enable us to give the correct number, but the success of the Samaj in this direction can be gauged from the fact that hardly a week passes but the Samajic papers announce the celebration of one or more marriages of Hindu child widows. On this point the Samaj has created quite a revolution in Hindu Society, and widow re-marriage is fast losing the horror with which it used to be looked down upon thirty years ago.

* Census Report of India, Vol. XVI, p. 156.

Removal of restriction on foreign travel, the substitution of *nautch* by hymn-singing, the raising of the status of the depressed classes, inter-marriages, Swayamvara, temperance and vegetarianism are a few of the other reforms in which the Arya Samaj has acquired more or less success.

Politics are outside the sphere of the Arya Samaj which is a society for religious and social reform only. The Arya Samaj as a body is of opinion that the radical cure of all social diseases lies in Education. The members are left free to join any society not inimical to the Vedic religion and the established Government of the country, but as a body it eschews all political movements.*

It is of this society that we propose to give a brief sketch in the following pages, in order that its aims and objects may be better understood.

As the personality of the founder of a society plays an important part in its development, no description of the Arya Samaj would be complete without a biographical sketch of its founder. We shall, therefore, begin by briefly narrating the leading events of the life of Swami Dayananda Saraswati, the founder of the Arya Samaj.

* Vide Mr. Burns' remarks in the Census Report on this question.

CHAPTER I.

THE FOUNDER OF THE ARYA SAMAJ.

Swami Dayananda Saraswati, the founder of the Arya Samaj, was born in Samvat 1881 (1824 A.D.) at a village in the native state of Morvi in Kathiawar. He belonged to the Audichya sub-division of Brahmans, and his father Amba Shankar was a well-to-do land-holder and an officer of the state. In his boyhood the young Mul Shankar (that being the original name of the Swami) received a high Sanskrit education and showed signs of future greatness. While only fourteen years old, an incident occurred which affords us a peep into the inward mental working of the future reformer. On the day of the Shivaratri festival, Mul Shankar's father directed him to fast the whole day and night, and took him in the evening to a big temple outside the city, where both were to spend the night in meditation. After midnight the elderly gentleman and the other priests began to feel drowsy but Mul Shankar, in the zeal of youth, kept awake. When all was quiet, a mouse crept out of a corner, and climbing over the idol began to feast itself on the offerings of rice and sweets which had been piled

upon it. This irreverent behaviour of the animal first roused the anger and next the scepticism of the boy, and a grave doubt arose in his mind whether the stone idol, which could not protect itself against a mouse, was really the mighty Shiva, the Omnipotent Lord of the Universe. This was the first awakening of that critical faculty, which later on produced such a grand revolution in the religious thought of the Hindus. Mul Shanker immediately awakened his father and laid his doubts before him. The explanation given by the father did not satisfy the inquisitive boy, and the enquiry was only stifled for a time.

After a few years, the death of a sister and of an uncle produced deep impressions upon him, and at a very early age he began to think of the means whereby he himself could escape the pain of death. He applied himself with great energy to the study of religious books in Sanskrit and betrayed a desire to remain a bachelor all his life. This was the signal for a domestic tragedy. The father was determined to settle his son in life by marrying him. The son was equally determined to be a celibate and a scholar. The threats of the father and the entreaties of the mother proved equally ineffective in changing this resolve. At last, things came to a crisis, and the marriage which had long

A domestic tragedy.

been deferred, could be delayed no longer. Mul Shanker had to choose between leaving his home and being shackled for life. The latter alternative, attractive as it was, could not be chosen by the future Dayanand ; so he unhesitatingly chose the former.

The majority of those who give up the *Grihastha Ashrama*, now-a-days do so for reasons far from commendable.

Wanderings and study. Dayananda, however, was a true *sanyasi*. He devoted himself heart and soul to the study of the Vedas and the practice of *yoga*, which he learnt from adepts in search of whom he ransacked the Vindhya-chala, the Aravali and the Himalaya mountains. An account of his adventures in the midst of impenetrable forests and on the highest peaks, where he wandered in search of *yogis*, is a very interesting reading.*

During the turbulent period of the Sepoy Mutiny, Dayananda calmly meditated on the Incomprehensible on the banks of the Nerbuda.

* For the details of the Swami's life, the reader is referred to the following works :—

- (a) Bawa Chhaju Singh's Life of Swami Dayanand Saraswati, [English] price Rs. 1-8.
- (b) Pandit Lekhrām's Life of the Swami, [Urdu] Price Rs. 4.
- (c) Lala Lajpat Rai's Life of the Swami, [Urdu and Hindi.]
- (d) Ram Bilas Sarda's Arya Dharmendra Jiwan, [Hindi.]
- (e) M. Chimman Lal's Maharishi Jiwan, [Hindi] Rs. 1-4.

In 1860 A.D. at the age of 36, full of an insatiable thirst for learning, he visited Mathura. Mathura and began his studies under that great Sanskrit grammarian of Northern India, the late Shri Swami Virajanand Saraswati. This eminent scholar who had completely lost his eyesight in infancy, and whose profound scholarship was considered a wonder in a country where the education of the blind is unknown, had had a life scarcely less eventful than that of his illustrious pupil.* As a blind youth he had travelled on foot from the Punjab to Nadiya in Bengal in quest of learning. For three years at Hardwar he repeated the Gayatri mantra standing for hours in the Ganges and practised other penances to develop his mental and spiritual powers. Thus by severe asceticism and close application he acquired a mastery over the intricacies of Sanskrit grammar, and Vedic theology and was acknowledged to be the first grammarian of northern India.

Dayanand spent four years at the feet of this *rishi* whose oriental method of teaching included a frequent application of his heavy rod. Dayanand cheerfully submitted to the strict discipline of his *Guru*, and served him devotedly. A few incidents of this period which have been preserved in his

* See an account of his life in Pandit Lekh Ram's *Life of Swami Dayanand Saraswati*.

autobiography, illustrate that parental affection between the teacher and the scholar which characterised the oriental system of education, but which alas, is now a thing of the past !

When Dayanand had completed his studies he went to take leave of his master, and having nothing more valuable than a pound of cloves to offer as the customary parting gift, apologised to him for the paucity of his worldly goods. The blind *rishi* blessed his pupil and uttered the following memorable words : “ My son, go and put thyself at the service of the world ! Vedic learning is fast disappearing, go and renovate it. Spread the study of the true Shastras and fight against the prevailing false sects ! Remember that the books composed by ordinary men are full of blasphemy. The works composed by *rishis* are free from this defect. This is the test of works composed by *rishis* ! ” Never was seed sown on a better soil, and the command of the *Guru* was never more loyally carried out than by Dayanand Saraswati. Dayanand set out at once on a crusade against falsehood, and after creating a religious revolution in North-Western India died a martyr to truth.*

The path of a reformer is in every country a thorny one. As was to be expected,
 First impressions. Dayanand met with bitter opposition

* Dayananda Saraswati was poisoned at Jodhpur in 1883 A.D.

from the priests, whom he vigorously attacked. He was also cruelly persecuted by the more ignorant members of the Hindu community, who could not discern friendly from hostile criticism. These misguided people often pelted him with stones and made several attempts on his life. In educated circles, however, Dayanand made a great impression, and it was principally from these literate classes that his followers were drawn. Even those who had not the moral courage to withstand the obloquy necessarily involved in joining the minority, had sympathy with his work and many of them assisted it.

For a period of twenty years (1863-83 A. D.) Swami Dayanand Saraswati travelled over the whole of northern India from Rawalpindi to Calcutta preaching the pure faith of the Vedas and fighting against the prevailing thousand and one sects into which popular Hinduism has divided itself.

In the beginning he started Sanskrit schools in the hope of reforming the priesthood and of influencing the country through them. In this attempt he was not successful. The teachers employed were inimical at heart, the scholars were constantly absenting themselves and no real progress was made. The Swami was sorely disappointed, and began to look about for a more efficacious method of work.

Early method of work.

In 1872 he went to Calcutta where he made the acquaintance of the celebrated leader of the Brahmo Samaj, Keshab Chander Sen, then in the height of his glory. On his return from Calcutta he founded the Arya Samaj. The first Arya Samaj was founded at Bombay in 1875 A.D., Samajes at Lahore, Meerut, Bareilly, Farrukhabad, Agra, Cawnpur and Allahabad soon sprang up, and the Swami himself had the satisfaction of seeing over 300 branches established in his lifetime.

CHAPTER II.

THE FOUNDER OF THE ARYA SAMAJ : HIS LATER YEARS.

The rest of the Swami's life is the record of a
The Swami's keen but successful struggle with
teachings. orthodox Hinduism, more correctly
with prevailing Hinduism. He held religious
discussions with all the opponents of the purely
monotheistic religion of the Vedas, and proved
himself a keen debater as well as an astute logician.
He toured over almost the whole of the United
Provinces, the Punjab and Bombay, explaining
the truths of the Vedas and exposing the errors of
the different religions set up by man. The Vedas,
he preached, were the pure fountain of all true
knowledge, while the prevailing religions owed
their birth to the ignorance which followed after
the study of the Vedas had fallen into neglect. He
claimed that the germs of all true knowledge
necessary for man were contained in the Vedas
and he brought forward passages from them
containing beautiful references to mathematics,
astronomy and other physical sciences, domestic

arts and requirements, laws and institutions for perfect happiness, a perfect code of morality and above all, the most sublime conception of the Maker of the Universe. He proved by demonstration that the oldest book in the library of the world, was also the most truthful; and that unlike other books, which passed for revelation, it was a faithful mirror and exponent of the laws on which the Universe is built and governed.

We have been taught by the later Hindu Interpretation of Pandits that the Vedas inculcate the Vedas. the worship of minor deities, and European scholars standing on their shoulders have read in them the worship of the elements. But with that fairness which characterises Europeans, they too have acknowledged that this theory of element worship does not always fit in with facts and they are puzzled to find the most sublime and refined notions side by side with what appear to them stories and fancies of the most childish nature. To overcome this difficulty a new theory has been created, *viz.*, that the Vedic hymns are the productions of different periods. Even this theory does not completely solve the puzzle, and scholars of the eminence of Max Müller have been compelled to admit that the Vedas are still a sealed book to them and that their attempts at interpretation are at the present stage only conjectural. Now these

conjectures, acknowledged to be so by their own authors have been accepted as incontrovertible axioms by their anglicised Indian followers. We thus find that in the so-called educated Indian community, Christian writers have been blindly accepted as infallible guides to Vedic interpretation, and the faith of the Vedas is held up to contempt and ridicule not only by aliens and opponents but even by Indians who were expected to know better. As these advanced Indians still form a microscopic minority, and the bulk of the people is still engrossed in Puranic superstition of the dark ages of India, Swami Dayanand Saraswati found the Vedas on one side held too sacred to be recited before a Sudra, and on the other considered unreadable as 'the songs of primitive herdsmen.' It was this triangular battle which Swami Dayanand had to fight and into which he plunged with his titanic intellectual force.

The explanation given by the Swami was simple as well as convincing. He maintained that Vedic words were not to be taken in their popular but in their radical sense. For example, the prayers to *Agni* were not meant as invocations to a subordinate deity called *Agni* or to fire, but to Agni, the Self-effulgent and All-knowing Being, worthy of adoration.

Similarly, Indra, Varuna, Vayu, etc., are all

names showing the different attributes of the One Supreme Being, having been respectively derived from the roots *idi* (इदि) to be magnificent ; *vriyan* (वृञ्) to accept ; and *va* (वा) to move, to know. The Lord of All is called “ Indra ” on account of his magnificence, and his nourishing all life ; “ Varuna,” on account of being the goal of all souls, and the most acceptable ; “ Vayu,” on account of being the fountain-head of energy and the source of all knowledge. This simple explanation, based on the authority of Nirukta, Nighantu and the immortal Panini, was the lost key to Vedic interpretation, which was supplied by Swami Dayanand. It was the loss of this key which made the European scholars stumble at every step in comprehending the real import of Vedic texts and drove them to create all sorts of fantastic and absurd explanations which their incomplete knowledge assisted by a fertile imagination could invent.

To give a concrete example, we give below in parallel columns the translation of the 4th verse of the 13th Adhyaya of the Yajur Veda, as given by European scholars, and as translated by Swami Dayanand and leave the reader to judge as to which seems to him the more reasonable of the two.

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥

Max Müller's translation.

Swami's translation.

In the beginning there arose the God Hiranyagarbha (the golden germ). He was the one born Lord of all this. He established the earth and the sky. Who is the God to whom we shall offer our sacrifice.

God, the source of light, existed in the beginning of creation, the only Lord of all created things. He upholds the earth and this sky. He it is to whom we should offer our prayers.

In the above mantra the expression *हिरण्यगर्भ* has been taken by Max Müller in the sense of "golden germ" while its radical meaning is "the source of light."

The above is not a solitary example. At every step in his commentary on the Vedas the Swami ridicules incorrect interpretations of European scholars and challenges them to give an answer.

The challenge thus thrown out was never taken up by the European scholars and their Indian followers. They retired from the field and took refuge in sublime indifference. For Prof. Max Müller at least, no other course was open, for in discussing the origin of language he had himself advocated the same view. Says Max Müller :—

"Man could not name a tree or an animal or a river or any object whatever in which he took an interest, without discovering first some general

quality that seemed at the time the most characteristic of the object to be named. In the lowest stage of language an imitation of the neighing of the horse would have been sufficient to name the horse. But this is not the way in which the words of our languages were formed. There is no trace of neighing in the Aryan name for horse. In naming the horse, the quality that struck the mind of the Aryan man as the most prominent was its swiftness. Hence from the root *as*, to be sharp or swift (which we have in Latin *acus*, I sharpen; in *acer* quick, sharp, shrewd; in *acrimony* and even in *acute*), was derived *asva*, the runner, the horse. This *asva* appears in Lithunian *aszra* (mare) in Latin as *ekrus* i.e., equus, in Greek as *ikkos*, in old Saxon *ehu*..... We arrive at the same conclusion whatever words we examine; they always express a general quality, supposed to be peculiar to the object to which they are attached.”*

But the battle with orthodoxy was hotly contested. Never since the days of Shankar had appeared in the arena of intellectual warfare a more formidable or a better armed combatant. Dayanand, like his prototype Shankara, the great restorer of Hinduism, was a bachelor *Sanyasi*, who had spent the period of his

* Max Müller's Lectures on the Science of Language, Vol. II., p. 64.

Brahmacharya to the greatest advantage and what was wanting in favourable surroundings was made up by the longer term of life with which he was blessed. It would be remembered that Shankar's earthly career is said to have been cut short at the early age of thirty-two but Dayanand was over forty when he set upon his mission. Both will be remembered in history as intellectual giants, who appeared at the right moment to save Hinduism from destruction. The parallel may be carried further up to death, for both met the same fate by poison.

We have said above that no similar contest had been witnessed since the days of Shankar. On one side was the whole force of orthodoxy, supported by wealth and influence ; on the other side was a single-handed *Sanyasi* with all the disadvantages of his lonely position. Seven times did the bold *Sanyasi* challenge the orthodox Pandits of Benares to make out their position before him. Once only was the challenge accepted, with the result that when arguments failed, a most dishonourable trick was played upon him. When asked to point out any authority of the Vedas for idol-worship, the Pandits gave him at twilight manuscript pages of Grihya Sutras and when the Swami began to examine them in the dim light, the meeting was suddenly broken up with shouts. Not a single

book has up to this time been issued by the learned Pandits of Benares to refute the system of interpretation adopted by Swami Dayanand, nor has any authority from the Vedas in favour of idol-worship been brought forward again. On the other hand, they are by degrees adopting many of the views boldly proclaimed by him.*

The Swami had to defend his position against other adversaries also, and his discussions with Mohammedan Maulvis and Christian Missionaries created quite a sensation, as before that time Hindu orthodoxy had never condescended to talk on sacred subjects face to face with an alien. The discussion with the Reverend Dr. Scott at Bareilly which was taken down *verbatim* would well repay the pains of perusal.†

The rest of the Swami's life forms part of the history of the Arya Samaj, for he had no existence separate from it. Day and night he toiled in the sacred cause of the resuscitation of Vedic study, the uprooting of superstition and the reform of

* For example, the Swami's views on *varna-ashram*, adult marriage, Brahmacharya, re-marriage of virgin widows and foreign travel have now been accepted by some of the leading Pandits of Benares.

† The book may be had from Lala Durga Pershad, Editor of "The Harbinger of Health," Lahore, or from any of the Samajic booksellers for about 4 annas.

varna and *ashrama*. He laid particular stress on Brahmacharya and abstinence. Wherever he went he published notices proclaiming the infallibility of the Vedas and challenging the professors of the other religions to refute them. His arrival created a sensation in every city and thousands flocked to his public speeches. In several places people were so impressed with his teachings that they publicly consigned their idols to the bosom of the river Ganges.

During the closing period of his life Swami Dayanand visited Rajputana, and the chiefs of Shahpura, Masuda and other principalities became his disciples. In 1882 A.D. he visited Udaipur. Maharana Sajjan Singhji, who was then on the throne of Mewar, was much impressed with the Swami's learning and his teachings. His fame reached Jodhpur and the Maharaja sent an invitation to him which he accepted. Here he fell a victim to court intrigue and it is said that he was poisoned at the instance of a courtesan who saw her influence on the ruling prince waning under the Swami's strict preceptorship. He died on the 30th October 1883 at Ajmere, peacefully reciting the *Gayatri Mantra*.

Sometime before his death the Swami executed a will under which he appointed as his executors a committee of 23 members. This Committee, styled

the Paropkarni Sabha, was charged with the following duties :—

- (1) The publication of the Vedas, Vedangas, and commentaries on them.
- (2) The preaching of the Vedas through learned preachers.
- (3) The maintenance and education of the poor and orphans of India.

This Committee included such notables as the late lamented Mr. Mahadeva Govinda Ranade and Diwan Bahadur Raghunath Rao, both of whom were great admirers of the Swami. The executors, however, did not take a lively interest in their trust and beyond maintaining the Vedic Press at Ajmere nothing of importance has been done by them as yet.

Swami Dayanand Saraswati wrote a commentary in Sanskrit and Arya Bhasha on the Yajur Veda and on five out of the eight *ashtakas* of the Rig Veda. He also wrote a large number of other works on theology and Sanskrit Grammar. The most popular of his works are the *Satyartha Prakash*a and the *Veda Bhashya Bhumika*. The former gives a fairly complete account of the doctrines and precepts of the Vedic religion and contains a review of the other religious systems prevalent in India. It was originally written in Arya Bhasha but

The Swami's
writings.

has been translated into English, Bengali, Urdu, Gurinukhi and Marathi.* About 30,000 copies of the book have already been issued. The Veda Bhashya Bhumika is an introduction to his Commentary on the Vedas. Hindi and Urdu editions of the book have already been published and the English translation is in the course of preparation.

The Sanskar Vidhi or the book of rituals is a treatise on the 16 ceremonies observed in an Aryan family. The Vedanga Prakash is a compendium of Sanskrit grammar. The Swami was a prolific writer and his complete works cover several thousand pages. A complete list of his works will be found at elsewhere in this book.

* These and other Samajic books may be had from the Vedic Press, Ajmere, the Arya Publishing Company, Lahore, or from the Arya Samajes at Lahore, Agra, Meerut, &c.

CHAPTER III.

THE THEOLOGY OF THE ARYA SAMAJ: THE NECESSITY OF REVELATION.

The theology of the Arya Samaj may be summed up in one word, *viz.*, "the Vedas." The Arya Samaj, literally 'the society of the good and the noble,' is a body of men and women who believe in the existence of God and the divine origin of the Vedas. Swami Dayanand Saraswati, the founder of the Arya Samaj, was never tired of repeating that the religion which he professed and preached was not a new religion invented by himself, but that believed in by the ancient sages from the creation of the world to the time of Jaimini, the celebrated author of the Purva Mimansa. It was the religion professed by Kapila, the propounder of the Sankhya; by Gautama, the author of the Nyaya; by Vyas, the author of the Vedanta; by Harish Chandra, the truthful, and by the immortal Krishna.

Belief in revelation is at a discount in this age on account of the impossibilities and improbabilities with which the religious books of the West are studded. Europe, from which educated India imports not only its outer clothing but also its

mental tunic, is shaking off the Bible, the only religious book with which it is familiar. The Bible in its fall has dragged down God also from the altar of educated public opinion, and His place is being usurped by agnosticism. Young India which apes more the defects than the merits of those whom it imitates, now prides itself on its godlessness, and scoffs at divinity as well as at revelation as unscientific superstitions. Dayanand Saraswati has, however, proved by the most incontrovertible arguments that although the material cause of the Universe is eternal, yet it could not have assumed its present organised shape without an Efficient Cause. A creator who is also a moral governor, is a logical necessity to account for the existence of the law and order prevailing in the universe. Equally necessary was Revelation, for the first generation of men to differentiate them from brutes.

It is self-evident that our knowledge began by instruction and experience. We were grounded in the rudiments of knowledge by our parents and teachers, who in their turn had parents and teachers of their own. This chain extends backwards till we arrive at the first link, *viz.*, the first generation of men, about whom the question arises, "Who acted as their preceptors?"

This question is quite independent of the different theories about the creation of man. It

matters not whether the first man was an independent creation or whether he was the offspring of some animal one step lower down in the ladder of evolution. What the opponents of revelation are bound to answer is, how did the first-born among men acquire the rudiments of knowledge and the power of articulate speech? For, as has been aptly put by Max Müller, "without speech no reason, without reason no speech." "We never meet," says that celebrated philologist, "with articulate sounds except as wedded to determinate ideas, nor do we ever, I believe, meet with determinate ideas except as bodied forth in articulate sounds. I, therefore, declare my conviction whether right or wrong as explicitly as possible, that thought in the sense of reasoning is impossible without language."*

The same view is held by several other European scholars. "Without language," says Schelling, "it is impossible to conceive philosophical, nay even any human consciousness and hence the foundation of language could not have been laid consciously. Nevertheless, the more we analyse language, the more clearly we see that it transcends in depth the most conscious productions of the mind. It is with language as with all organic beings; we imagine they spring into being blindly ;

* Max Müller's *Lectures on the Science of Language*, Vol. II, p. 62.

and yet we cannot deny the intentional wisdom in the formation of every one of them.”*

It is well-known that persons born deaf are always mute even if they have no defect in their vocal organs. They can utter cries but cannot pronounce words, because their deafness prevents them from learning articulate speech. This proves beyond doubt that the first generation of men received some inspiration from nature which enabled it to speak articulate language. And since language cannot be separated from ideas, there must have been some ideas communicated to man along with language by God.

The point is so important that we beg the reader's pardon for making a few more extracts from the author we have already quoted. Says Max Müller:—

“The generally received opinion on the origin of language is that which was held by Locke, which was powerfully advocated by Adam Smith in his *Essay on the Origin of Language* appended to his *Treatise on Moral Sentiments*, and which was adopted with slight modifications by Dugald Stewart. According to them, man must have lived for a time in a state of mutism, his only means of communication consisting in gestures of the body, and in the changes of countenance, till at last,

* Max Müller's *Lectures on the Science of Language*,
Vol II, pp. 72-73.

when ideas multiplied that could no longer be pointed at with the fingers, they found it necessary to invent artificial signs of which the meaning was fixed by mutual agreement.

“I must content myself for the present with pointing out that no one has yet explained how, without language, a discussion on the merits of each word, such as must necessarily have preceded a mutual agreement, could have been carried on. But as it is the object of these lectures to prove that language is not a work of human art, in the same sense as painting or building or writing or printing, I must ask to be allowed, in this preliminary stage, simply to enter my protest against a theory, which, though still taught in the schools, is nevertheless, I believe, without a single fact to support its truth.”*

Further on the learned author says:—

“What, however, I wanted particularly to point out in this lecture is this, that neither of the causes which produce the growth, or, according to others constitute the history of language, is under the control of man. The phonetic decay of language is not the result of mere accident; it is governed by definite laws. But these laws were not made by man; on the contrary man had to obey them without knowing of their existence.

* Max Müller's Lectures on the Science of Language,
Vol. I. pp. 32.-33.

“ Another theory ingeniously set up to account for the formation of language is the Onomatopoeic theory. According to this theory, things were named by primitive man in imitation of the sounds made by them. The absurdity of this theory is obvious. The English word ‘horse’ is derived from the Latin ‘equos,’ Persian ‘Asp,’ Sanskrit ‘Asva.’ What similarity is there between these words and the noise which the animal makes? How again were the abstract ideas of ‘thinking,’ ‘giving,’ ‘measuring,’ ‘doing,’ and others, put into words? With the exception of a few Onomatopoeic words which are not the tools but the playthings of language, nearly all the words of a language may be reduced to roots which have no similarity of sound with the objects denoted by them. The Sanskrit *asva*, for example, signifies ‘swift,’ that being the general quality, detected by man in the animal to which he gave that name.”*

Another argument which refutes the theory of a conventional basis of language is to be found in the fact that all languages have been shown to have been derived from a common stock. If we trace back words to their most primitive elements we arrive not at letters but at roots. “If you wish to assert,” says Max Müller, “that language has

* Max Müller's Lectures on the Science of Language,
Vol. I, p. 66.

various beginnings, you must prove it impossible that language could have had a common origin. No such impossibility has ever been established with regard to a common origin of the Aryan and Semitic dialects, while on the contrary, the analysis of the grammatical forms in either family has removed many difficulties ; and made it at least intelligible how with materials identical or very similar, two individuals, or two families, or two nations could in the course of time, have produced languages so different in form as Hebrew and Sanskrit.”*

The common origin of all languages is thus another argument which strongly supports our contention that man was born with a language revealed to him. The law of phonetic decay † explains the existing diversity of languages.

And now we would close this discussion with one more extract from Max Müller :—

“How can sound express thought? How did roots become the signs of general ideas? How was the abstract idea of measuring expressed by *mâ*, the idea of thinking by *man*? How did *gâ* come to mean going, *sthâ* standing, *sâd* sitting, *dâ* giving, *mar* dying, *char* walking, *kar* doing?

* Max Müller's Lectures on the Science of Language, Vol. I, p. 82 ; cf.—And the whole earth was of one language and of one speech (Genesis xi. 1.)

† This law has been discussed at length by Max Müller in his Lectures on the Science of Language.

“I shall try to answer as briefly as possible. The 400 or 500 roots which remain as the constituent elements in different families of language are not interjections, nor are they imitations. They are phonetic types, produced by a power inherent in human nature. They exist, as Plato would say, by nature, though with Plato we should add that when we say by nature, we mean by the hand of God. There is a law which runs through nearly the whole of nature, that everything which is struck rings. Each substance has its peculiar ring. We can tell the more or less perfect structure of metals by their vibration, by the answer which they give—gold rings differently from tin, wood rings differently from stone—and different sounds are produced according to the nature of each percussion. It was the same with man, the most highly organised of nature’s works. Man rings. Man, in his primitive and perfect state, was not only endowed like the brute, with the power of expressing his sensations by interjections, and his perceptions by onomatopœa. He possessed likewise the faculty of giving more articulate expressions to the rational conceptions of his mind. That faculty was not of his own making. It was an instinct of the mind as irresistible as any other instinct. So far as language is the production of that instinct, it belongs to the realm of nature.

Man loses his instincts as he ceases to want them. His senses become fainter when, as in the case of scent, they become useless. Thus the creative faculty which gave to each conception, as it thrilled for the first time through the brain, phonetic expression, became extinct when its object was fulfilled."

CHAPTER IV.

THE THEOLOGY OF THE ARYA SAMAJ : THE VEDAS.

In the last chapter we tried to show that there must have been some inspiration from nature to guide primitive man and to lay the foundations of the two faculties which separated him from brutes, *viz.*, (1) articulate speech and (2) the power of generalisation. If this much be admitted, it would have to be conceded that the Vedas are the only existing books which can claim to be the true records of that inspiration because they are the only books which were not composed within human memory. All the other books, which claim to be or which pass for revealed, were composed long after man had learnt to speak and to reason, and long after the necessity of help from nature had ceased to exist.

“If revelation, in the sense in which it is taken by all believers in revelation, is a possibility,” says a learned author, “the Vedas will undoubtedly stand supreme and undisputedly claim that high position. For if God is just and perfect and revelation is the one, the chief form, in which He shows His mercy and love for man, it must have been given in the beginning, and God should

not have had any reason to alter his former decrees, or stood in need of a second, and third and a fourth revelation to perfect his first revelation. A faith in revelation compels one by a logical necessity to accept the Vedas as the real revelation for the Vedas are the oldest books claiming to be the word of God. It must be a strange sort of love and mercy which should have kept mankind in their infancy without a guide, philosopher and friend when they required it most, and should have kept them waiting for thousands of years till the Bible or the Qoran was sent down to guide them.”*

We believe no one would dispute the proposition that the tests of true revelation are the following, *viz.* :—

- (1) It must be as old as the creation of man.
- (2) It must give a true description of God, Soul and Matter ; with their relations to one another, sufficient for the guidance of man.
- (3) The laws laid down therein must be eternal and immutable.

From the above, the following corollaries may be deduced :—

- (a) It must not contain stories or histories of past events ; for such matter would prove that it was composed after the events narrated had taken place.

* Message of the Vedas, pp. 14-15.

(b) It must not contain contradictions or a repeal of its own laws, for these would point to its imperfect origin.

We shall take up the three canons, *seriatim*.

I. It is admitted by Eastern as well as by West-

The oldest book
in the library of
the world.

ern scholars that the Rig Veda is the oldest book in the library of the world.* To no human being can its authorship be ascribed, and the universal belief of the Hindus, the oldest civilised family in the Aryan race, has always been that its origin is divine. We have no history of the human race before the Vedas came to be recognised as inspired and in the absence of any other inspired book of equal or greater antiquity, there is no reason to distrust the unanimous evidence and belief of sages who flourished in the earliest times known to history.

These sages, whatever their other differences

The Hindu sages.

might have been, unanimously believed that the Vedas were primeval, divine and self-proving. Even Kapila, the author of the *Sankhya* system of philosophy, who is wrongly supposed to have been an atheist, holds that the Vedas have a self-proving authority since "they manifest their own inherent power."†

* "Chips from a German workshop," Vol. I, p. 4.

† निज शक्त्याभिव्यक्तेः प्रामाण्यम् *Sankhya Darshan*, V. 51.

According to the *Purva Mimansa*, the Veda is maintained to be primeval and superhuman.*
 “The eternity of the Veda or authenticity of its revelation is attempted to be proved by showing that it had no human origin and for this the principal argument is that no human author is remembered. In the case of human compositions its contemporaries have been aware that their authors were occupied in composing those works. Not so with the Veda which has been handed down as primeval, and of which no mortal author is known. Another argument of the *Purva Mimansa* is that the words of the Vedas have an eternal connection with their meanings, and therefore the Vedas are eternal and consequently perfect and infallible.”†

• “The *Uttara Mimansa* or ‘the Vedanta’ thus expresses itself on the authority of the Vedas. ‘Brahma is the source of the great Shastra consisting of the Rig Veda, etc. Now such a Shastra possessed of the qualities of an Omniscient Being, could not have originated from any other than an Omniscient Being.’‡

“The followers of *Nyaya* deny the eternity of sound but admit the eternity of the Vedas which,

* *Purva Mimansa*, I. 1-18.

† M. N. Dutta's *Essay on the Vedas*.

‡ *Vedanta Darshan*, I. 1-3.

according to them, consists in the unbroken continuity of their tradition, study and application.”*

“ According to the *Vaisheshika* school, the authority of the Vedas arises from their being uttered by Him. Here ‘Him,’ according to the commentator, refers to God. The authority of the Vedas is proved, first, by their extent and subject matter and secondly, by their unanimous reception by great men.†

The above summary shows the views of some of the most famous ancient *rishis*, who were the propounders of the six Schools of Hindu philosophy which, for subtlety of reasoning, have evoked the wonder and admiration of some of the greatest European thinkers. It shows that their belief in the divine origin of the Vedas was unanimous and strong. In modern India we find Hinduism split up into a thousand distinct and often contradictory beliefs and sects. But on the question of the authority of the Vedas they are all agreed. With the exception of a microscopic minority, which in imitation of its masters who have rejected the Bible, feels bound to reject the Vedas, the whole Hindu world believes in them.

Want of space prevents us from dwelling at length on the question of the antiquity of the Vedas,

* *Nyaya Darshan*, II, 1-67.

† *Vaisheshika*. I, 3 ; and M. N. Dutta's, *Essay on the Vedas*.

but there is one point which we feel it our duty to notice. The western scholars following Prof. Max Müller assign a date of 1,000 B.C. to the composition of the Rig Veda. The argument given in support of this theory is so curious that we feel tempted to quote the Professor's own words. They would not only show the value of his argument on this point but would give the followers of Western Sanskrit scholars an idea of the spirit in which the Vedas are interpreted by them. Says the learned Professor :—

“ If then we place the rise of Buddhism between 500 and 600 B.C. and assign provisionally 200 years to Sutra period another 200 years to Brahmana period, we should arrive at about 1,000 B.C., as the date when the collection of the ten books of the ancient hymns must have taken place.”

Prof. Max Müller has given no reasons for assigning 200 years to each of the two periods he names, and the reader is at liberty to guess if there are any, except that by taking a longer period the Biblical theory of the creation of man would be exploded. To us there seems no reason why this period should not be put down at 2,000 years or even more. But in this case all would be over with the story of creation as spun out in the Old Testament. Independent investigation, however, in the fields of astronomy, geology and

biology have unanimously proved that this earth of ours could not possibly have been created less than hundreds of millions of years ago.*

II (1) The Vedas teach that God, Souls and Matter are eternal. There is this difference between them that matter though eternal (सत्) has no consciousness चित्) or bliss (आनन्द). Souls though eternal and conscious,

* "Ask any of our leading geologists or physiologists whether he believes in the Mosaic account of the creation and he will take the question as next to an insult.—" Herbert Spencer's Essays, Vol. I, p. 6.

Sir Robert Ball, the eminent astronomer, speaking in London recently on the age of the earth, said, the discovery of radium had gone a long way towards solving an important controversy between mathematicians and geologists as to the peopling of the earth. Lord Kelvin had calculated that not more than twenty million years ago the earth's surface was so hot that water would not rest on it—the oceans were vapour. The geologists complained that they could not make their discoveries and deductions in accord with that "miserable allowance of time." In this difficulty radium had come to the aid of the geologists. The Hon. Mr. Strutt, the son of Lord Raleigh, had shown that in the rocks in the crust of the earth there was a considerable quantity of radium, which was for ever pouring out heat at a great rate. This being the case, the date at which the earth had become cool enough for life must have been far more remote than twenty million years ago; it must have been so far remote as to give the geologists the 800 million years that they wanted to account for the phenomena they had found. Mr Strutt had shown that a very small quantity of radium would go a very long way towards explaining the heat that we found as we bored into the earth.

have no inherent bliss, while God is not only eternal and conscious, but is also the repository and fountain-head of bliss (सच्चिदानन्द). Souls tend to associate themselves with matter but are free to do so with God. In the former case they are subject to births and deaths, in the latter case they acquire bliss which is a divine attribute. In both cases it retains its individuality being uncreated and indestructible. The relation of the three to each other has been illustrated in the Vedas in a beautiful allegory :—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोर्न्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥१॥

ऋ० मं० १ । सू० १६४ । मं० २० ।

“Two co-eternal spirits reside in the equally eternal matter like two coeval and friendly birds perching on the same tree. One of these two (*viz.*, the finite soul) tastes of the fruit of this tree, (*i.e.*, feels pleasure and pain which are incident to the soul's union with matter or its circumscription with a body); while the other (*viz.*, the infinite soul or God), simply watches or supervises without eating of the fruit, (*i.e.*, He rules the world without being subject to its joys and sorrows).

This truth is also expressed in the word *Satchidananda*, which is one of the names of God.

The word is a compound of *sat* (eternal), *chit* (conscious), and *ananda* (bliss); matter is *sat* (eternal), soul is both *sat* (eternal) and *chit* (conscious), while God is *sat chit ananda* (Eternal Conscious Bliss).

As a corollary from the above, the daily prayer of the follower of the Vedic religion is not for his daily bread, like that of the Christian, nor for the destruction of the infidel like that of the Moslem but for the improvement of the faculty of discrimination, so that we may adopt the right, and avoid the wrong path. The prayer is as follows :—

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचो-
दयात् ॥ ऋ० ३ । ६२ । १० ।

Let us contemplate that divine illuminator, the Godhead, who illuminates all, from whom all proceeds, whom we invoke to direct our understanding aright.

The following are a few of the other hymns of the Vedas :—

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

ऋ० १ । ८९ । ८

O ! Lord, may we with our ears listen to what is good, and with our eyes see what is good. Thou

Holy one! With limbs and bodies firm may we be singing Thy glories, acquiring right knowledge, and doing right deeds, enjoy the term of our life consecrated to thy service!

यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वाति तृष्णं बृहस्पति-
मेतद्दधातु । शनो भवतु भुवनस्य यस्पतिः ॥ यजु० ३६ । २

May the Lord set right whatever great defects I have of eye or mind or heart. May He, the protector of the world, be gracious to us!

बृहस्पत इन्द्र वर्धनं नः सचा सावां सुमतिभूत्वस्मे ।
अविष्टं धियो जिगृतं पुरुन्धीर्जजस्तमर्यो वनुषामरतिः ॥

ऋ० ४ । ५० । ११

Make us prosper, Brahaspati, Indra! (the great and glorious Lord!) may this be thy benevolence towards us. Strengthen our holy thoughts, wake up our spirits. Render the hatred of our foe and rival ineffectual.

इमां म इन्द्र सुष्टिं जुषस्व प्र सु मा मव । उत प्रवर्धया
मतिम् ॥

ऋ० ८ । ६ । ३२ ।

Accept this eulogy of mine, Indra (Glorious Lord), and guard me carefully: strengthen and develop my intellect.

भद्रं नो अपि वातय मनो दक्षमुतक्रतुम् ॥

ऋ० १० । २५ । १ ।

Send us a good and happy mind, send us energy and mental power—Rig. X. 25, 1.

अग्ने व्रतपते व्रतं चरिष्यामि तच्छक्रेयं तन्मे राख्यताम् ।

इदमहमनृतात् सत्यमुपैमि ॥

यजु० १ । ५ ।

Agni, (Adorable) Lord of Vows. I will keep the vow, may I have strength for it. May success attend me. Thus from untruth I enter into truth.—Yaj. 1. 5.

परिमाग्ने दुश्चरिताद्बाधस्वा मा सुचरते भज ।

उदायुषा स्वायुषोदस्थाममृतां अनु ॥

यजु० ४ । २८ ।

Save me, O Lord, from unrighteousness. May I also tread the path of goodness.

Following in the footsteps of the immortals I have risen with renewed life, with a good life before me.—Yaj. IV. 28.

न दक्षिणादिचिकित्ते न सव्या न प्राचीनमादिव्या नेत पश्चा ।

पाक्या चिद्वसवो धीर्याचिद्युष्मानीतो अभयं ज्योतिरश्याम् ॥

ऋ० २ । २७ । ११

I cannot know the right from the left, nor the east from the west, O Lord! Inexperienced as I am, guided by Thy wisdom, O Bounteous one, may I attain to light, with fearlessness!

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं
जीवेम शरदः शतं २१ शृणुयाम शरदः शतं प्र ब्रवाम शरदः
शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥

यजु० । ३६ । २४ ।

The Lord is creator of all, and exists from eternity. He sees all and is friendly to the good. May we see a hundred years. May we live a hundred years. May we hear a hundred years. May we speak a hundred years. May we live in freedom a hundred years, yea even more than a hundred years.

अभयं मित्रादभयममित्रादभयं ज्ञाता दभयं परोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवतु ॥

अथ० १९ । १५ । ६

May we be fearless from friends and from the unfriendly, fearless from those whom we know and those whom we know not, fearless in the night and fearless in the day. May all our aspirations be friendly to us.

अभयं नः करत्यन्तरिक्षमभयं द्यावापृथिवी उभे इमे ।

अभयं पश्चादभयं पुरस्तादुत्तरादधरा दभयं नो अस्तु ॥

अथ० १९ । १५ । ५

May we enjoy security and peace from heaven and earth and air and the mid-region. May we be safe and free from danger from east, west, north and south—Ath. XIX. 15. 5.

मनो मे तर्पयत वाचं मे तर्पयत प्राणं मे तर्पयत चक्षुर्मे
तर्पयत श्रोत्रमे तर्पयतान्मनमे तर्पयत प्रजाम्मे तर्पयत
पशून्मे तर्पयत गणान्मे तर्पयत गणा मे मा वितृषन् ॥

यजु० ६ । ३१

Strengthen my mind, my speech, my breath, my eyes and my ears and bestow peace upon my soul. Keep safe my offspring, protect my cattle. Content the hands of man about me. Never may the hands of men about me feel in want for anything.

द्यौः शान्तिरन्तरिक्षं ॐ शान्तिः पृथिवी शान्तिरापः
शान्तिरोषधयः शान्ति । वनस्पतयः शान्तिर्विश्वेदेवाः शान्ति-
ब्रह्म शान्तिः सर्वं ॐ शान्तिः शान्तिरेव शान्तिः सा मा
शान्तिरेधि ॥

यजु० ३६ । १७

May there be peace in the sky, peace in the mid-region, peace on the earth, peace in waters, peace in medicines and peace in vegetables. May all the powers of nature bring us peace. May God vouchsafe us peace. May peace and peace alone reign everywhere. May that peace come unto me !—Yaj. XXXVI. 17.

(3) The Vedic religion is but another name for
‘Science and After,’ and the progress
of science means nothing but
victory for the Vedic religion.

The Vedic doctrines of the eternity and unity of matter, of the immortality and transmigration of souls, of *karma*, of the cyclic evolution and involution of the world are almost all established scientific truths, scientific discoveries which demolish

all religions invented by man, only prove what has been said in the Vedas. Cremation, temperance, vegetarianism, and the purification of air (*agnihotra*)* are a few of the Vedic rules of conduct which European nations are gradually adopting. The philosophy of the Upanishads, which are but dissertations on portions of the Vedas, is fast becoming the solace of life and the solace of death of philosophers like Schopenhaur and scholars like Max Müller. Enlightened Europe is gradually shaking off the Bible, and the day is not far distant when items of beliefs like the Trinity, the Resurrection and the Atonement would have only a historical interest left.

* —It was connected with the discovery, a very notable one, in the progress of humanity that fumigation prevents the decay of animal substances. That was probably a purely accidental discovery, and it was only in our time and in the West that it was found by patient experiment that the effect of smoke is antiseptic; or in other words, that there is something in woodsmoke that is fatal to the germs that cause decomposition. M. Trillat finds that the rapid combustion of considerable quantity of sugar produces vapours of Formicaldehyde, a powerful germicide. This antiseptic exists in the smoke of most wood fires. In 21lbs of fuel, pine wood contains 32 centigrams of aldehyde, oak wood 35 centigrams, refined sugar 70 centigrams and ordinary incense 18 centigrams. The fires lit during epidemics, therefore, had a direct physical and chemical action, in addition to the moral effect of enabling people to do something to release themselves from hopeless and terrorised inaction.—*The Pioneer*, dated the 6th September 1911.

(4) Another important test of revelation is that the description of God, Soul and Matter given therein must be sufficient for the guidance of man in all ages ; in other words, *it must be perfect and immutable.* True revelation must be perfect and immutable. This does not mean that it should be a complete universal encyclopædia anticipating or limiting all future progress. It means that it would contain germs of all true knowledge, and should not require cancellation or revision. The standard of perfection differs considerably with each individual, and it is human nature not to feel perfectly satisfied with what we get. Take the most common example of the weather. Not one in a thousand is prepared to admit that the administration of the heavenly meteorological department at all approaches perfection and yet in spite of its being always either 'too cold,' or 'too hot,' 'too dry,' or 'too moist,' the net result of the whole is the greatest good of the greatest number.

There is hardly one work of God which is universally acknowledged to be perfect, not even the human body. Such being the spirit in which we approach divine works, would it be strange if every person with his own ideas of a perfect divine code, does not find even the Vedas satisfying that standard.

But since nobody with all his critical faculties and the accumulated wisdom of ages at his back

has yet been able to frame better organs of vision, hearing, touch, taste or smell than those made by God, we are safe in assuming that those made by God are perfect. Similarly, if it can be shown that all the accumulated experience of millions of years has not been able to discover one spiritual or moral truth not to be found in the Vedas, can it not be argued with equal force that the oldest book in the library of the world is the perfect repository of spiritual and moral laws?

That such is actually the case is the claim of the followers of the Vedas, and for ages they have been throwing their challenge to the world to disprove this assertion.

We have heard it contended by Christian divines that 'the fatherhood of God and the brotherhood of man' were first preached by Christ. For the benefit of such critics we quote the following *mantra* from the *Rig Veda* (I. 6. 16. 10).

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।

विश्वेदेवा अदितिः पञ्चजना अदितिर्जातमदितिर्जनित्वम् ॥

ऋ० १ । ६ । १६ । १०

Thou art ever the Imperishable, the self-effulgent, the unchangeable, and the Lord of all ! Thou art *the mother, the father and the son*. Thou art Glorious, Indestructible, the Creator of the five

breaths which support life, O ! Conscious Brahama, thou art ever manifest, though others (soul and matter) sometimes become imperceptible. Thou art the Creator of the universe !

Other *mantras* in which the fatherhood of God is specifically mentioned are,—*Rig Veda* (I. 1.9); *Yajur Veda* (III. 24; XVII. 17; XVII. 27; XXXII. 10).

Again, 'love thine enemies' is said to be an exclusively Biblical teaching. With this compare *Yajur Veda* (XXXVI. 18).

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् । मित्र-
स्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा
समीक्षामहे ॥

May *all beings* see me with the eye of friendship, and may I, O Lord ! *see all beings with the eye of a friend*, may we all see each other with the eye of a friend !

Space does not permit us to multiply examples. The reader who feels tempted to see more for himself, is referred to a small volume containing translations in English of some Vedic *mantras* on selected subjects, entitled *The Message of the Vedas* by Professor Gokal Chand.*

* *The Message of the Vedas* by Prof. Gokal Chand, M.A., Librarian, Arya Samaj, Anarkali, Lahore. Price 12 annas.

A question naturally arises here : granting that the Vedas are the books of true knowledge, why should one reject the books of other religions, and go back to these ancient books of a primitive civilisation ? A dwarf standing on a giant's back is taller than the giant himself, and these later books ought to be more valuable for us than the Vedas.

In order to answer this question it is necessary to state here once for all that so far as the eternal, spiritual and moral truths as laid down in the Vedas are repeated in the writings or sayings of later reformers and teachers of humanity, nobody has any reason to quarrel with them and the efforts of those noble souls in presenting those truths in a different garb deserve all praise. It is only when they or their followers advance theories of their personal superiority over their fellow beings, when they claim to hold the keys of Heaven and Hell to be opened to their believers or unbelievers at their sweet will, that a bold and cold shoulder has to be presented by every lover of truth.

The religious teachers of the world may be classified in two grades :—

First.—Those who while preaching eternal truths in their eloquent speech and illustrating them by their noble actions, did not claim any miraculous connection with Divinity and did not

get themselves worshipped as prophets. To this class belong the philosophers of every age and clime, who preached the doctrine of the practice of virtue as the sole means of attaining happiness and true knowledge. These philosophers knowingly or unknowingly preached and acted upon the Vedic doctrines of *Karma* and *Gyan*.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छत ॐ समाः ।

एवं त्वयि नान्यथेतोस्ति न कर्म लिप्यते नरे ॥

यजु० । अ० ४० मे. २

Try to live, O man ! for a hundred years doing (good) actions. There is no other (path) but this ; in this way actions do not attach to thee, O man, (do not be immersed in them.)—*Yajur* (XI. 2).

‘I believe,’ says Dayananda Saraswati, ‘in a religion based on universal and all-embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the primeval eternal religion, which means that it is above the hostility of all human creeds whatsoever.’

This grand conception of a universal natural religion cannot be improved upon though it may

be explained, illustrated, analysed or amplified. This is the work of true philosophers of every age and clime, like the writers of the *Upanishads*, the *Darshans*, the *Bhagvad Gita*, Pythagoras, Socrates, Aristotle, Plato, Buddha, Shanker, Nanak, Kabir, and Dayananda Saraswati, who though they reached the high altitudes of knowledge and piety never dreamt of becoming the founders of new religions.

Second.—But the path of virtue becomes sometimes very difficult to follow on account of human weakness. It has been compared to ‘walking on the edge of a razor.’* Human weakness seeks for shorter roads to happiness, and as the light of knowledge diminished, some leaders of thought or their followers induced people to believe that a cheap passage to heaven could be secured by mere belief in the superior powers of those leaders.

These leaders of thought claimed or were represented to claim, that they were the bearers of new revelations from the Deity. Naturally they claimed that the old primeval revelation had been repealed by God, just as human kings repeal their laws daily.

* *Katha Upanishad*, I. 3. 14.

Dazzled by the strong personality and very often the spotless character of these leaders, the easy-going public forgot to remind them that human laws are never altered, unless found to be imperfect or unless a change occurs in the country or its people. Divine laws are free from all these contingencies, and no necessity for a new revelation is therefore made out.

Nor is this all. A close scrutiny into the new revelations shows that they are only new editions of the old, with the name of the compiler altered.

The new revelations really no more than new editions of the old.

There is the same injunction to practise virtue and to eschew vice as in the original Vedic revelation. There is only one addition in each to the list of Vedic virtues, viz., belief in the compiler's power of intercession with God for the forgiveness of sins. In clearer language, power is claimed of deviating God from his fixed path of even-handed justice.

The Vedic religion is free from this calumny about the nature and attributes of God. The compilers of the Vedas at the dawn of creation had no such considerations before them. They never posed before the world as subordinate deities and never promised absolution or rewards for mere belief in their personality. In fact, they kept themselves so

A peculiarity of inspired *rishis*.

much in the background, that they did not devote even half a page to their own biographies.

What they insisted upon most, is the stern and unshakeable nature of Divine Justice. The law of Karma is shown to act in nature with force as relentless and with as little respect for persons as the law of gravitation. For salvation, action, not mere belief, is the passport. According to a fixed divine law, virtue automatically produces pleasure and vice pain, and God never breaks his own laws.

“The fixed arithmetic of the universe,
Which meteth good for good and ill for ill,
Measure for measure, unto deeds, words, thoughts;
Watchful, aware, implacable, unmoved,
Making all futures, fruits of all the pasts.”

—Arnold's *Light of Asia*.

The Vedic religion is thus unlike other religions
• wholly free from anthropomorphism.

SCIENCE *versus* RELIGION.

Third.—We now proceed to consider the third
The third canon. test of revelation, *viz.*, The laws
laid down in true revelation are
eternal and immutable.

This test at once does away with all the miracles, mysteries and mythologies with which the later religious system of the world are studded. Such a religion, contrary to nature, carries with it its own refutation, as implying contradiction

between the teachings and deeds of the Maker of the Universe. The faculty of reasoning being God's greatest gift to man, having been given to him for guidance through life, it follows that what is contrary to reason must be discarded. This is an axiomatic truth and it would have been unnecessary to dwell upon it at length if the founders of later religions or their followers, had not openly preached against it. So far has religion been identified with superstition, that a 'religion according to nature' has come to be looked upon as an impossibility, a contradiction in terms.* This is due to teachings of which a few specimens are given below :—

“Ye believe in God, believe also in me.”—St. John.

“Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me.”—St. John, XIV.

“O men ! Now hath an apostle come to you with truth from your Lord. Believe then the Qoran. But whoso shall sever himself from the Prophet after that ‘The Guidance’ has been manifested to him, shall follow any other path than that

* An Indian Christian writes :—“The blossoms of the future religion of India must thrive not in the stony soil and chilly atmosphere of the intellect alone, but in the healthier climate of the wider concept of love.”—*An Enquiry into the principles of modern Theosophy.*

of the faithful ; we will cast him into hell.”—*The Qoran*, IV. 113.

“He will pardon whom he pleaseth and chastise whom he pleaseth.”—*The Qoran*, V. 21.

These injunctions bereft of all metaphors and read in plain language, mean nothing more than that nobody is to exercise his reason and judgment in religious matters, but should blindly accept anything he is told, however fantastic it might be. Strange as it might appear, this injunction is followed by the majority of the human race.

There is, however, one important limitation. Each of these religious leaders while anxious to prove the futility and helplessness of human reason to criticise his own claims, is anxious to call to his aid that very faculty in demolishing the claims of others. The argument is somewhat like this—
“O ye ! believers and good men ! do not exercise your reason and judgment in *my* case and over *my* teachings because these are mysteries which God has not considered fit to unravel to you, but do so freely in the case of others, for reason is the sole test of their truth or falsehood. The learned Christian Missionary by the acutest critical faculty and the employment of all the canons of deductive and inductive knowledge, lays threadbare the exaggerated stories of the *Puranas* and pities the ignorant Hindu for his obtuseness in believing

Krishna to be the incarnation of the Divinity. He rightly shows the utter worthlessness of the evidence for believing that Krishna raised the Govardhan hill on his little finger. But the dogmas of the Immaculate Conception, of the Trinity of Godhead, of the Resurrection and of the Atonement are *mysteries* which God has not considered proper for man to know ! Transmigration of souls is a delusion because there is no recollection of past lives, but the doctrine of Eternal Damnation being a *mystery* requires no proof !

Similarly, the sturdy *Mulla* who believes from the bottom of his heart that on the Day of Judgment God will sit on a throne supported by angels and the Prophet sitting by his side will successfully intercede on behalf of his believers is the first man to call reason to his aid in disproving the possibility of the incarnation of God and of his being worshipped by means of symbols.

Any number of examples could be added to prove our contention. We repeat with all the force at our command : (1) that the post-Vedic religions, if bereft of the miracles of their founders, and their alleged intercession with God on behalf of their followers, contain no other truths except those which find their ultimate source in the Vedas, and (2) that the Vedic conception of God, Soul and Matter is consistent with reason and the laws of nature.

To firmly establish both these contentions, copious extracts from the Vedas and the post-Vedic religious books would be necessary, but the limited space at our disposal precludes us from making such an attempt.

The reader is recommended to read Swami Dayananda Saraswati's monumental work, *The Satyārtha Prakash* (Light of true knowledge) and an essay on comparative religion entitled *The Fountain-head of Religion** in which the learned author has shown that Mahomedanism is based on Christianity, Christianity on Judaism and Buddhism, Judaism on Zoroastrianism, and Zoroastrianism and Buddhism on the Vedic religion. We have, however, been unable to resist the temptation of reprinting a summary of the Vedic teachings on important points as given in the last chapter of the *Satyārtha Prakash*—*Vide* chap. V *infra*.

* The *Satyārtha Prakash*, Hindi, Urdu, Marathi, Bengali, Gujrati, Gurmukhi editions, Re. 1 each and English edition, Rs. 4.

The *Fountain-head of Religion* by Pt. Ganga Prasada, M.A. Price Re 1.

Both the books can be had from any Arya Samaj or Samajic book-seller.

CHAPTER V.

SWAMI DAYANANDA SARASWATI'S BELIEFS.

Swami Dayananda Saraswati believed in the Unity of God and the Divine origin of the Vedas. In order to afford the reader an opportunity of personal acquaintance with his writings we quote below from the English translation of the *Satyartha Prakash* the following summary of his beliefs. Says the Swami :—

“ I believe in a religion based on universal and all-embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the *Primeval Eternal Religion*, which means that it is above the hostility of all human creeds whatsoever. Whatever is believed in by those who are steeped in ignorance or have been led astray by sectarians is not worthy of being accepted by the wise. That faith alone is really true and worthy of acceptance which is followed by *Aptas*, *i.e.*, those who are true in word, deed and thought, who promote public good and are impartial and learned but all that is discarded by such men must be considered as unworthy of belief, and false.

“My conception of God and all other objects in the Universe is founded on the teachings of the *Veda* and other true *Shastras*, and is in conformity with the beliefs of all the sages, from *Brahma* down to *Jaimini*. I offer a statement of these beliefs for the acceptance of all good men. That alone I hold to be acceptable which is worthy of being believed in by all men in all ages. I do not entertain the least idea of founding a new religion or sect. My sole aim is to believe in truth and help others to believe in it, to reject falsehood and to help others in doing the same. Had I been biased, I would have championed any one of the religions prevailing in India. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man. He alone is entitled to be called a man who possesses a thoughtful nature and feels for others in the same way as he does for his ownself, does not fear the unjust, however powerful, but fears the truly virtuous, however weak. Moreover, he should always exert himself to his utmost to protect the righteous, and advance their good, and conduct himself worthily towards them even though they be extremely poor and

weak and destitute of material resources. On the other hand, he should constantly strive to destroy, humble and oppose the wicked, sovereign rulers of the whole earth and men of great influence and power though they be. In other words, a man should, as far as it lies in his power, constantly endeavour to undermine the power of the unjust and to strengthen that of the just. He may have to bear any amount of terrible suffering, he may have even to quaff the bitter cup of death in the performance of this duty, which devolves on him on account of being a man, but he should not shirk it. King *Bhartri Hari* and other wise men have composed *verses* on the subject which I subjoin with the hope that they will prove useful :—

(1) “The wordly-wise may praise one or censure
 him ; fortune may smile on him
 Bhartri Hari. or frown on him ; death may over-
 take him immediately or he may live for ages,
 but a wise man does not swerve from the path of
 Justice.”

(2) “Let a man never renounce Dharma (right-
 eousness) either through lust or
 Mahabharata. through fear, or through greed or
 even to save his life, since Dharma is imperishable,
 while pleasure or pain is perishable, the soul is
 immortal, while the body is mortal.”

(3) “ There is only one true friend that accompanies one even after death.

Manu.

All others desert one as soon as death has overtaken him.”

(4) “ It is truth that conquers, not error. It

Upanishad.

is the path of rectitude alone that men of learning and piety have trodden, and it is by following this path that the great sages of righteous desires have reached the highest citadel of truth, *viz.*, God.”

(5) “ Verily there is no virtue higher than

Upanishad.

truth, no sin blacker than falsehood. Verily there is no knowledge higher than *truth* ; let a man, therefore, always follow *truth*.”

“ Let all men have the same kind of firm faith (in the power of *Truth* and *Justice*) as has been expressed by great souls (in the above verses). Now I give below a brief summary of my beliefs. Their detailed exposition has been given in this book (*The Satyārtha Prakash*) in its proper place.

(1) He, who is called *Brahma* or the Most High, who is *Paramatma*, or the Supreme Spirit who permeates the whole Universe, who is a true personification of Existence, Consciousness and Bliss ; Whose nature, attribute and characteristics are Holy ; Who is Omniscient, Formless, All-pervading, Unborn, Infinite, Almighty, Just and Merciful ;

Who is the author of the Universe, sustains and dissolves it ; Who awards all souls the fruits of their deeds in strict accordance with the requirements of absolute Justice and is possessed of the like attributes,—even *Him* I believe to be the Great God.

(2) “ I hold that the four *Vedas*, the repository of knowledge and religious truths—are the Word of God. They comprise what is known as the *Sanhita Mantra* portion only. They are absolutely free from error, and are an authority unto themselves. In other words, they do not stand in need of any other book to uphold their authority. Just as the sun (or a lamp) by his light, reveals his own nature as well as that of other objects of the universe, such as the earth—even so are the *Vedas*.

The commentaries on the four *Vedas*, *viz.*, the *Brahmanas*, the six *Angas*, the six *Upangas*, the *Upa-Vedas*, and the eleven hundred and twenty-seven *Shakhas*, which are expositions of the Vedic texts by *Brahma* and other great *Rishis* I look upon as works of a *dependent* character. In other words, they are held to be authoritative in so far as they confirm to the *teachings* of the *Vedas*. Whatever passages in these works are opposed to the Vedic injunctions, I reject them entirely.

(3) The practice of equitable justice together with that of truthfulness in word, deed and thought

and the like (virtues)—in a word, that which is in conformity with the will of God, as embodied in the *Vedas*—even *that* I call *Dharma* (right). But the practice of that which is not free from partiality and injustice as well as that of untruthfulness in word, deed and thought ;—in a word, that which is opposed to the will of God, as embodied in the *Vedas*—even *that* I term *Adharma* (wrong).”

(4) “The immortal, eternal *Principle* which is endowed with attraction and repulsion, feelings of pleasure and pain, and consciousness, and whose capacity for knowledge is *limited*,—even that I believe to be the *Soul*.”

(5) “*God* and the *Soul* are two distinct entities by virtue of being different in nature and of being possessed of dissimilar attributes and characteristics. They are, however, inseparable one from the other, being related to each other as the *pervader* and the *pervaded* and have certain attributes in common. Just as a material object has always been and shall always be, distinct from the space in which it exists and as the two have never been, nor shall ever be, *one and the same*, even so are *God* and the *Soul* to each other. Their mutual relation is that of the *pervader* and the *pervaded*, of *father* and *son*. This *worships* and That is *worshipped*.”

(6) “I hold three things to be beginningless, namely, *God*, the *Soul*, and *Praṁkriti*—the material

cause of the universe. These are also known as the *eternal substrata*. Being eternal, their essential nature, their attributes and their characteristics are also eternal."

(7) "Substances, properties, and characteristics, which result from combination, cease to exist on the dissolution of that compound. But the power or force, by virtue of which one substance unites with another, or separates from it, is eternally inherent in that substance, and this power will compel it to seek similar unions and disunions in the future. *Unions and disunions, creation and dissolution* (of the world) [*and birth and death* of the soul] have *eternally* followed each other in succession."

(8) "That which results from the combination of different elementary substances in an intelligent manner and in the right proportion and order,—even *that*, in all its infinite variety, is called *creation*."

(9) "The *purpose* of *creation* is the essential and natural exercise of the creative energy of Deity. A person once asked another—"What is the use of the *eyes*?" "Why to *see with*, to be sure," was the reply. The same is the case here. God's creative energy can be exercised and the souls can reap the fruits of their deeds only when the world is *created*."

(10) "The world is *created*. Its creator is the aforesaid God. The existence of design in the universe as well as the fact that the dead inert matter is incapable of moulding itself into different ordered forms, such as seeds, proves that it *must have* a creator."

(11) "The earthly bondage (of the soul) has a cause. This cause is *ignorance* which is the source of sin, as among other things it leads man to worship objects other than God, obscures his intellectual faculties, whereof pain and suffering is the result. *Bondage* is termed so, because no one desires it but has to undergo it."

(12) "The emancipation of the soul from pain and suffering of every description and a subsequent career of freedom in the All-pervading God and His immense creation, for a fixed period of time and its resumption of earthly life after the expiration of that period constitute *salvation*."

(13) "The *means* of salvation are the worship of God, in other words, the practice of *yoga*, the performance of righteous deeds, the acquisition of true knowledge by the practice of *Brahmacharya*, the society of the wise and the learned, love of true knowledge, purity of thought, a life of activity and so on."

(14) "The righteously acquired wealth alone constitutes *Artha*, while that which is acquired by foul means is called *Anartha*."

(15) "The enjoyment of legitimate desires with the help of honestly-acquired wealth constitutes *Kama*."

(16) "The *class* and *order* of an individual should be determined by his merits."

(17) "He alone deserves the title of a *King* who is endowed with excellent qualities and a noble disposition, and bears an exalted character, who follows the dictates of equitable justice, who loves and treats his subjects as a father does his own offspring and is ever engaged in promoting their happiness and in furthering their advancement."

(18) "He alone deserves to be called a *subject* who is possessed of excellent qualities, a noble disposition and a good character, is free from partiality, follows the behests of justice, righteousness, and is ever engaged in furthering the happiness of his sovereign, whom he regards in the light of a parent and is ever loyal."

(19) "He who always thinks well, (before he acts), is ever ready to embrace truth and reject falsehood, who puts down the unjust and helps the just, feels for others in the same way as he does for his ownself—even *him* I call *just*."

(20) "*Devas* are those who are wise and learned; *Asuras* are those who are foolish and ignorant; *Rakshas* are those who are wicked and love

sin ; and *Pishachas* are those who are filthy in their habits."

(21) "*Devapuja* consists in showing honor to the wise and the learned, to one's father, mother and preceptor, to the itinerant preachers of truth, to a just ruler, to those who lead righteous lives, to women who are chaste and faithful to their husbands, to men who are devoted and loyal to their wives. The opposite of this is called *Adevapuja*. The worship of the above-named persons I hold to be right ; while the worship of the dead, inert objects I hold to be wrong."

(22) "*Education (Shiksha)* is that which helps to acquire knowledge, culture, righteousness, self-control and the like virtues ; and eradicates ignorance and evil habits."

(23) "The *Puranas* are the *Brahmana* books, such as *Aitreya Brahmana* written by the great *Rishis* like *Brahma*. They are also called *Itihas*, *Kalpa*, *Gatha* and *Narashansi*. The *Bhagvad* and the other books of that sort are *not* the (real) *Puranas*."

(24) "*Tirtha* is that by means of which the 'Ocean of misery' is crossed. It consists in the practice of truthfulness in speech, in the acquisition of true knowledge, in cultivating the society of the wise and the good, in the practice of *yamas* and (other stages) of *yoga*—in leading a life of activity, in the diffusion of knowledge and in the

performance of the like good works. So-called sacred places on the land and water are not *Tirthas*.

(25) “Effort is superior to *Destiny* since the former begets the latter and also because if the effort is well directed, all ends well; but if it is wrongly directed, all goes wrong.”

(26) “I hold that it is commendable for man to feel for others in the same way as he does for his own self, to sympathise with them in their sorrows and losses and to rejoice in their joys and gains; and that it is reprehensible to do otherwise.”

(27) “*Sanskars* is that which contributes to the physical, mental, and spiritual improvement of man. From *conceptions*, to *cremation* there are sixteen *sanskars* altogether. I hold that their due and proper observance is obligatory on all. Nothing should be done for the departed after the remains have been cremated.”

(28) “I hold that the performance of *Yagna* is most commendable. It consists in showing due respect to the wise and the learned, in the proper application of the principles of chemistry and of physical and mechanical sciences to the affairs of life, in the dissemination of knowledge and culture, in the performance of *Agnihotra* which by contributing to the purification of air and water, rain and vegetables, directly promotes the well-being of all sentient creatures.”

(29) “Gentlemen are called *Aryas*, while rogues are called *Dasyus*.”

(30) “This country is called *Aryāvarta* because it has been the abode of the Aryans from the very dawn of creation. It is bounded on the north by the *Himalayas*, on the south by the *Vindhya* mountains, on the east by the *Attak* (*Indus*), and on the west by the *Brahmaputra*. The land included within these limits is *Aryavarta* and those that have been living in it from time immemorial are also called *Aryas*.”

(31) “*Shishtachar* consists in leading a virtuous life, in acquiring knowledge during the period of *Brahmacharya*, in sifting truth from error by the help of (the eight kinds of) evidence, such as *direct cognition* and then embracing truth and rejecting error. He who practises *Shishtachar* is called *sishta* (gentleman).”

(32) “I believe in the eight kinds of evidence such as *direct cognition*, &c.”

(33) “I called him alone an *Apt* who always speaks the truth, is just and upright and labours for the good of all.”

(34) “There are *five* tests (of finding truth).”

(a) The nature, attributes and characteristics of God, and the teachings of the *Vedas*.

(b) Eight kinds of evidence, such as *direct cognition*, etc.

- (c) Laws of nature.
- (d) The practice of *Aptas*.
- (e) The purity and conviction of one's own soul.

It behoves all men to sift truth from error with the help of these five tests and to embrace truth and reject error.

(35) "*Paropakar* (Philanthropy) is that which helps to wean all men from their vices and alleviate their sufferings, promote the practice of virtue among them and increase their happiness."

(36) "The *soul* is a free agent to do deeds, but is subservient to God for reaping the fruits thereof. Likewise God is free to do His good work."

(37) "*Swarga* (Heaven) is the enjoyment of extreme happiness and the attainment of the means thereof."

(38) "*Naraka* (Hell) is another name for undergoing extreme suffering and possession of the means thereof."

(39) "*Janma* (birth), which consists in the *soul's* assumption of the gross, visible body, viewed in relation to time, is three-fold, viz., *past*, *present* and *future*."

(40) "*Birth* is another name for the *union* of the *soul* with the body, and *death* is the dissolution of this link."

(41) “The acceptance of the hand through mutual consent, of a person of the opposite sex in a public manner and in accordance with the laws (laid down by the *Vedas* and *Shastras*) is called *Marriage*.

(42) “*Niyoga* is the temporary union of a person with another of the opposite sex (both parties may belong to the same *class* or the male may belong to a *class* higher) for the raising of issue, when marriage has failed to fulfil its legitimate purpose. It is resorted to in *extreme cases*, either on the death of one’s consort, or when protracted disease has destroyed reproductive power in the husband or in the wife.”

(43) “*Stuti* (Glorification) consists in praising Divine attributes and powers or in hearing them being praised, with the view to fix them in our mind and realize their meaning. Among other things, it inspires us with love towards God.”

(44) “*Prarthana* (Prayer) is praying to God, after one has done his utmost, for the gift of highest knowledge and similar (other blessings) which result from union with Him. It creates humility, etc. (in the mind of the devotee).”

(45) “*Upasana* (Communion) consists in conforming ourselves, as far as possible, in purity and holiness to the Divine spirit, and in feeling the presence of the deity in our heart by the realization of His All-pervading nature through the practice

of *yoga* which enables one to have *direct cognition* of God. *Upasana* serves to extend the bounds of our knowledge."

(46) "*Sagun Stuti* consists in praising God as possessed of specific attributes which are inherent in Him; while *Nirgun Stuti* consists in praising God as devoid of attributes which are foreign to His nature."

(47) "*Sagun Prarthana* consists in praying to God for the attainment of virtuous qualities, while *Nirgun Prarthana* consists in imploring the Deity to rid us of all our faults. *Sagun Upasana* consists in resigning one's self to God and His will realizing Him as possessed of attributes that are in harmony with His nature, while *Nirguna Upasana* consists in resigning one's self to God and His will, realizing Him as devoid of attributes that are foreign to his nature."

I have briefly explained my belief here, their detailed exposition is to be found in this very book (*The Satyārtha Parkash*) in its proper place as well as in my other works such as "An Introduction to the Exposition of the *Vedas*."

In other words, I believe what is worthy of belief in the eyes of all, such as veracity in speech; while I do not believe, what is considered wrong by all, such as untruthfulness. I do not approve of the mutual wrangling of the sectaries, since they

have by propagating their creeds, led the people astray and turned them each other's enemy. The sole aim of my life, which I have also endeavoured to achieve, is to help to put an end to this mutual wrangling, to preach universal truths, to bring all men into the fold of one religion whereby they may cease to hate each other and, instead, may firmly love one another, live in peace, and work for their common weal. May this doctrine, through the grace and help of God, and with the support of all truthful, honest and learned men who are devoted to the cause of humanity (*Aptas*), reach every nook and corner of this earth so that all may acquire righteousness, wealth, gratify legitimate desires and attain salvation, and thereby elevate themselves and live in happiness.

This alone is the chief object (of my life.)

A word to the wise:—

[“ Mayest Thou (*Aum*) O God, Who art (*Mitra*) the Friend of all, (*Varuna*) Holiest of all, and (*Aryama*) Controller of the Universe, be merciful unto us! Mayest Thou (*Indra*) O God Almighty, (*Vrihaspati*) Lord of the Universe, Support of all, endow us with knowledge and power. Mayest Thou (*Vishnu*) O Omnipresent and (*Urkrama*) Omnipotent Being, shower thy blessings all around us! ”]—*Rig Veda*.

CHAPTER VI.

THE CONSTITUTION AND PROGRESS OF THE ARYA SAMAJ.

(N.B.—The figures in this and the following chapter are mostly for 1910 A.D.)

Each Samaj ordinarily consists of an elected
Constitution. president, a vice-president, a secretary, a treasurer and a librarian besides members. Members are of two kinds, *viz.*, (1) Ordinary (*sadharan*) and (2) Regular (*Arya Sabhasad*). A sub-committee of the latter forms the managing committee (*Antrang Sabha*) of each Arya Samaj.

The regular meetings are held weekly, generally on Sundays. The programme of the weekly meetings is generally as follows :—

The proceedings open with the recitation of Veda Mantras or *Havan* ; next follows prayer in Hindi, which is followed by hymns and recitation from the Vedas or some other religious book. A sermon on some religious or social subject is delivered next and the whole proceedings close with the singing of the *Arti* and the recitation of the ten principles of the Samaj.

Most of the Samajes celebrate annual meetings at which *Nagarkirtan* (the singing of hymns in the

streets) is performed. There is a *Havan* on a large scale and speakers from distant parts of the country deliver lectures on social and religious subjects. Subscriptions for charitable institutions are generally raised on the occasion of these annual meetings.

The progress of the Samaj has been quite astonishing. "The Arya Samaj,"
Progress. says Mr. Burns in his Census Report for the United Provinces for 1901 A.D., "was founded twenty or thirty years ago, but its followers numbered nearly 40,000 in the whole of India in 1891; and in the N.-W. Provinces and Oudh have increased almost threefold in the last ten years, and by about 50 per cent. in the Punjab."* The figures for the last Census of 1911 have not been received yet.

This rapid increase in the number of Samajes necessitated the creation of an or-
Government. ganisation for their government. This has been done on representative lines. A Pratinidhi Sabha (Representative Assembly) has been established in six provinces and the members of which are elected by the Samajes. Under the bye-laws of the Arya Samaj, every member is required to pay 1 per cent. of his income to the Samaj of which he is a member. Out of this income, the Arya Samajes pay 10 per cent. into the

* Census Report of India, 1901, Vol XVI, p. 90.

Treasury of the Pratinidni Sabha. The Sabha employs paid and honorary preachers who periodically visit Samajes and deliver lectures at special meetings and anniversaries. They also lecture in the fairs and hold discussions with professors of other faiths. New branches are opened where none exist and the accounts and other affairs of all the Samajes are examined by the preachers who visit them.

The Pratinidhi Sabha of every province meets once a year but its executive council holds several meetings in the interval and disposes of important business. The ordinary business and supervision of all departments are carried on by the President.

Pratinidhi Sabhas have been established in the following provinces,—The number of Arya Samajes subordinate to each is given below:—

(1) Punjab including the North-West Frontier Province and Baluchistan 373; (2) United Provinces of Agra and Oudh 266; (3) Rajputana 47; (4) Bengal and Bihar 36; (5) Central Provinces and Berar 35, (6) Bombay 55. Total 812.

There is a Sarva Deshak Sabha (All-India Representative Assembly) which is constituted of representatives from all the Provincial Pratinidhi Sabhas except the Arya Pradeshak Sabha of the Punjab.*

* The Arya Pradeshak Sabha is the representative assembly of the Arya Samajes of the D. A.-V. College party in the Punjab. These Samajes form a group by themselves.

This is the governing body of the Punjab Samajes. It has under its control 373 Samajes in the Punjab, Sindh, Baluchistan and the N.-W. Frontier Province. The funded capital of the Sabha, is Rs. 4,10,841. The annual income under all heads is about two lacs and the annual expenditure nearly as much. The main branches of activity are as follows :—

Honorary and paid preachers are employed to preach the Vedas in the provinces under its jurisdiction. The Arya Tract Society publishes tracts on different religious subjects. The annual income of the Veda Prachar is about Rs. 15,000 a year.

This boarding institution has been started with necessary modifications on the lines of the Gurukulas of ancient India. The scheme of studies embraces a thorough training in classical Sanskrit, the Vedas and the Vedangas together with proficiency in English. The Gurukula, which is one of the most useful institutions started by the Arya Samaj, was opened in March 1902 A.D. The students are educated under professors of high renown, with strict regard to their diet, health and morals. It is an entirely boarding institution, no day-scholars being admitted. There are about 300 scholars on

The Arya Pratinidhi Sabha, Punjab.

The Veda Prachar.

Gurukula Seminary at Kangri near Haridwar U. P.

the roll at present. The boys get up at 4 A.M. and after moderate exercise take a bath in the Ganges. After performing *Sandhya* and *Agnihotra* they are given milk, and studies begin at 7-30 A.M. Dinner is served up at 10-30 A.M. and at 4 P.M. the school breaks up for games. Evening *Sandhya* and *Agnihotra* are followed by supper and the boys regularly go to bed at 9 P.M.

The following are the peculiarities of the system of education adopted by the Gurukula :—

(1) It is an exclusively boarding institution, no day scholars being admitted. Only boys below 10 years old are admitted, and are kept in the seminary for 16 years. During this period they are not allowed to visit their houses except on emergencies. Scrupulous care is taken to segregate them from all evil influences up to the age of twenty-five, when they are fit to enter the world as householders after completing their education. During the period of their stay, recreation is freely provided and once a year the older boys are sent out for travelling under proper supervision. Though these rules seem very strict, the boys do not betray any signs of unhappiness.

(2) A monthly fee of Rs. 10 and Rs. 15 per mensem used to be charged for the board, lodging and education of the boys including clothing, books, &c. Quite recently by way of experiment

this fee has been totally remitted and all the boys now get everything free. The success of this experiment of course depends upon the pecuniary assistance given by the public. The education and diet are of the best quality available.

(3) Sanskrit literature and the Vedas are the chief subjects of study, but care is taken to teach Mathematics, Natural Science and other modern subjects also. English is taught as a second language, and a graduate of the Gurukula is expected to have an acquaintance with that language equal to that of a Bachelor of Arts of an Indian University. Modern methods of teaching are employed, and teachers of high ability have been engaged.

(4) Particular attention is paid to health, morals, and Brahmacharya (abstinence). Physical exercise and manly games are compulsory.

The Gurukula is situated in beautiful scenery on the banks of the Ganges in villaeg Kangri which is the gift of M. Aman Singh of Najibabad. The buildings are commodious and spacious with separate kitchens, godowns, dispensary, and houses for professors. Pucca wells have been sunk and a large garden laid out. A commodious rest-house for travellers has been built by Lalla Parmeswari Dass of Delhi.

A fair is annually held in the Gurukula in the beginning of March. In 1904 A. D. about

30,000 people attended the fair and Rs. 40,000 was subscribed for the Seminary. At the last fair the donations amounted up to several lacs of rupees. A visit to the Gurukula at the annual fair in March or at any other time during the year, would amply repay the pains of the tourist, the patriot, or the holiday seeker.

The institution owes its existence and its present prosperous condition mainly to the efforts of Mahatma Munshi Ram, the founder, who has retired from business to work for the Arya Samaj. He has given away everything he had to the Samaj.

The "Vedic Magazine and Gurukul Samachar" is issued monthly from the Gurukula in English.

This is another Gurukula on a more modest scale and with some modifications.

The Vedic Path-shala, Gujranwala.

There are 64 students on the roll receiving instruction in classical Sanskrit and English. At the Pragya examination of the Punjab University in 1903 a student from this institution headed the list of successful candidates. The annual expenditure is about Rs. 15,000.

This is a branch of the Gurukula at Kangri.

Kangri Gurukula Branch at Dera Budhoo, Multan.

It owes its existence to the munificence of Chowdhri Ram Krishna of Dera Budhoo who has given away extensive property for its expenses. There are 47 scholars on the roll.

The Vedic Library at Lahore is a free library containing about 10,000 volumes on different subjects mostly religious.

The Vedic Library.

The Punjab Pratinidhi Sabha has an English organ, the "Arya Patrika" of Lahore (annual subscription Rs. 5) and an Urdu monthly magazine, the "Arya Musafir" issued from Jallundhar (annual subscription Rs. 3). A monthly circular is also issued giving the news connected with the Sabha. The "Vedic Magazine and Gurukula Samachar" is issued from the Gurukula at Kangri. Its annual subscription is Rs. 3.

Newspapers.

The Arya Tract Society busies itself with the preparation of tracts and leaflets on religious and social subjects. A large number of tracts have been published. They may be had from the Satya Dharma Pracharak Press, Jallandhar, or from the Librarian, Arya Samaj, Lahore.

Arya Tract Society.

THE ARYA PRATINIDHI SABHA, UNITED PROVINCES.

This is the governing body of 229 Arya Samajes in the United Provinces, which are the home of 80,000 Arya Samajists.

The Arya Pratinidhi Sabha, United Provinces.

The cash balance of the Sabha on the 30th September 1910, was Rs. 47,415-1-6. The branches

of activity here are the same as those in the Punjab. Attention is mainly devoted to the preaching and teaching of the Vedas. The annual meetings of this Sabha are held during the Christmas Vacation.

The Sabha has a printing press and a newspaper the "Arya Mitra" (annual subscription Rs. 2) which is published at Agra. The Arya Tract Society of the United Provinces has issued several useful tracts in English, Hindi and Urdu. They are all available from Mahashaya Braj Nath, B.A., LL.B., Vakil, Moradabad, who is the secretary of that Society.

The United Provinces Arya Pratinidhi Sabha has opened a Gurukula on the lines of the Kangri Gurukula at Farukhabad. This Gurukula is soon going to be removed to Mathura, where the Raja of Hathras has made a gift of a garden and a large plot of land for buildings. There are about 100 boarders on the rolls of this institution. Pandit Bhagwan Din, a veteran Samajic leader, is the present Governor of this Gurukula. The expenses amount to Rs. 21,356 per annum. Lalla Ram Sarup of Farukhabad has generously made a gift of a village to the Sabha, the net income of which is Rs. 865 per annum. This Gurukula is next in importance to the Kangri Gurukula.

The Arya Pratinidhi Sabha of the United Provinces has established a High School for boys at Dehra Dun. The

The D.A.-V. School,
Dehra Dun.

climate of Dehra Dun is very salubrious, and a number of Europeans have settled there for this very reason. Feeling the want of a Hill School for Indians where boys can prosecute their studies without injuring their health, the Arya Samaj has established this residential and day-school there. It is probably the only provincial school at a hill station.

Thakur Puran Singh Negi, a benevolent and liberal-minded gentleman, has built palatial buildings for the School and Boarding House valued at about Rs. 60,000 at his own cost. He has also made a gift of his whole immoveable property of the value of about Rs. 200,000 to this institution.

The School was started in memory of the founder of the Arya Samaj and has been named the Dayananda Anglo-Vedic High School. It was meant to be an institution for the study of the Vedas and the Western arts and sciences. The managers have, however, as yet succeeded only in maintaining a High School up to the Matriculation standard, affiliated to the Allahabad University. It is hoped that the Sanskrit department will be opened soon. Another benefactor of the institution is Babu Bansidhar of Cawnpur, who besides a donation of Rs. 10,000, contributes a large sum of money for the current expenses. The institution receives valuable help from the Government in the shape

of a contribution of Rs. 50 per mensem from the Dehra Dun Municipality.

There are 346 scholars on the roll, out of whom about 100 are boarders. The latter have to pay Rs. 12 a month for board and lodging.

Babu Jyoti Swarupa, the well-known philanthropist of Dehra Dun, is the President of the Board of Trustees, and Babu Ananda Swarupa, Vakil of Cawnpur, is its Secretary.

Like other Pratinidhi Sabhas, this Sabha also employs paid and honorary preachers to disseminate the religion of the Vedas.

THE BOMBAY PRATINIDHI SABHA.

The third Pratinidhi Sabha in order of importance is the Bombay Sabha which has 55 Arya Samajes within its jurisdiction. The head-quarters of the Sabha are at the Arya Samaj Mandir, Kakarvari, Girgaum, Bombay. The President is Seth Ranchhor Dass Bhiwan and the Secretary, Dr. Kalian Dass Desai, B.A. The annual income is about Rs. 15,000. A Gurukula has been started by the Sabha at Deolali with 65 students. The funds of the Gurukula are about Rs. 40,000. The President is the famous scholar and preacher of the Vedic religion, Brahmachari Nityananda Saraswati. This is still an infant institution. The "Arya Prakash" is an organ of this Sabha and is published in English, Hindi and Gujrati.

THE RAJASTHAN PRATINIDHI SABHA.

The Arya Pratanidhi Sabha, Rajasthan (Rajputana), has its head-quarters at Bharatpur. It controls 47 Arya Samajes and employs 5 preachers. The annual income is about Rs. 3,000. The Birjananda Vidyalaya, an institution for training preachers, has been started by this Sabha at Mathura.

THE CENTRAL PROVINCES PRATINIDHI SABHA.

This Sabha represents 35 Samajes and its annual income is about Rs. 5,000 per annum. It maintains an orphanage and 6 preachers. The President is Pandit Kashi Ram Tewari. A monthly paper the "Arya Sewak" is the organ of the Sabha.

THE BENGAL PRATINIDHI SABHA.

This Sabha controls 36 Arya Samajes in different parts of the two Bengals. The President of the Sabha is the Hon'ble Babu Balkrishna Sahai of Ranchi. The Sabha has for a long time been in a state of lethargy, although its past record is a fair one.

There are a few branches of the Arya Samaj in Madras, Assam, Burma, British East Africa and the Fiji Islands. But their number is very limited, and the members are probably only Arya emigrants from India. These Samajes occasionally send contributions to Samajic institutions in the mother country, but very little is known regarding them. The truths of the Vedic religion are universal, and

if the Arya Samaj were alive to its duty, they would be easily accepted in the enlightened atmosphere of Europe and America. It is a great stigma on the Arya Samaj that it has failed to convey the message of the Vedas to countries which already act upon the spirit of the Vedas though they are ignorant of the word.

THE STRI SAMAJ OR THE WOMEN'S ARYA SAMAJ.

This is a recent movement, and only about 60 female Arya Samajes are mentioned in the Arya Directory. The absence of female education and the *purdah* are two great obstacles in the way of the proper working of these Samajes. It is some satisfaction to find that as many as 15 ladies are named in the Arya Directory who are willing to attend the anniversaries of Stri Samajes. Some of them have no objection in addressing male audience. Notable among the latter is Pandita Gayatri Devi of Jabalpur who is quite a good speaker. There is a great future before the Womens' Arya Samaj, the sight of which is probably reserved for posterity.

THE ARYA KUMAR SABHA, OR THE YOUNG MEN'S ARYA SAMAJ.

This is naturally the youngest among Samajic movements. This too is yet without a leader and organiser. The oldest Arya Kumar Sabhas in the United Provinces are the Arya Debating Club,

Meerut and the Arya Mitra Sabha, Agra. This is a very healthy movement, as it fills up in young minds the gap caused by the absence of religious and moral education in schools. The young men, however, require to be properly guided by elders. It is estimated that there are about 100 Arya Kumar Sabhas in the country. They have already held one anniversary meeting at which draft rules were discussed. It is hoped that some experienced and public spirited workers would come forward and organise these bodies on the lines of the Y. M. C. A.

THE PAROPAKARINI SABHA.

As mentioned above, Swami Dayananda Saraswati executed a will under which he appointed a Committee of 23 members as his executors. This Committee was named by him the Paropakarini Sabha (Philanthropic Society.) Maharana Sajjan Singh, the former ruler of Udaipur was the first President of the Committee and the present President is Maharaja Major General Sir Pertap Singhji, A.D.C., G.C.S.I., late Maharaja of Idar. The present Secretary is the Raja Adhiraj Sir Nahar Singhji, K.C.S.I., Ruler of Shahpura in Mewar. The late Mr. M. G. Ranade, C.I.E., Diwan Bahadur Raghu Nath Rao and Rajah Jai Krishna Das, C.S.I., were members of the Sabha. Besides the control of the

Vedic press and of the Swami's temporal property, the Sabha was entrusted with the following duties :—

- (1) The publication of the Vedas, Vedangas, and Commentaries on them.
- (2) The preaching of the Vedas through learned preachers.
- (3) The maintenance and education of the poor and orphans of India. It is a matter of extreme regret that the Sabha has done very little in furtherance of the performance of its duties. Whether the office-bearers alone or the whole Sabha is responsible for this state of things need not be discussed here. But the Indian public and the future historians are entitled to ask what the Sabha has done during the 28 years of its existence, and how far the executors have discharged their duties. The Paropakarini Sabha manages the Vedic Press at Ajmere, and publishes the Swami's books. It has got extensive properties which, if applied to the purposes of the trust, would have gone a long way in fulfilling the last wishes of the Founder of the Arya Samaj. It is an irony of fate that the most inactive body in the Arya Samaj is that which claims to be the representative of its Founder.

Another unfortunate incident in connection with this Sabha may be noted here. One of the executors appointed by the Swami was Shiamji Krishnavarma who, at the time of his appointment, was Boden Professor of Sanskrit at the Oxford University. In his youth he was a follower of the Swami, and a favourite on account of his literary abilities. For over 20 years after his appointment as a member of the Sabha he continued to hold high appointments in Native States with the sanction of the Government. He never took any active interest in the performance of his trust, and on a single occasion on which he was put in charge of the Vedic Press he created a row with his subordinates which resulted in his being deprived of that office.

Unfortunately, Shiamji after leaving India developed acute Anglophobia and became a bitter enemy of the British Government. The Paropakarini Sabha then deprived him of his membership and the matter came to an end.

The opponents of the Samaj were not likely to let go this opportunity of blackening it in the books of the Government and highly magnified the incident. However since no society can foresee that any of its members would develop symptoms of a physical or mental malady in future, and the Arya Samaj was not more to blame in the matter

than the University of Oxford or the Honourable Benchers of the Inns of Court, who had admitted Shiamji to their rolls as a Master of Arts and Barrister, respectively. No attention was paid to the charge after Shiamji's expulsion from the Paropakarini Sabha.

CHAPTER VII.

OTHER SAMAJIC INSTITUTIONS.

THE DAYANANDA ANGLO-VEDIC COLLEGE, LAHORE.

This is one of the most important institutions in the hands of the Arya Samaj. It was established in 1884 A.D. in memory of the Founder of the Arya Samaj. The Dayananda Anglo-Vedic College, Lahore. The accumulated funds in the hands of the Trustees on the 1st of January 1909 were Rs. 721,348. The annual income from all sources is about Rs. 1,51,350 and the annual expenses approximately Rs. 1,15,097. The number of students in the College department on the 31st March 1911 was 798 and in the School department 1,333. The results of the University Examinations are most brilliant. But the one thing which places the D. A.-V. College above the other institutions of its kind is the *esprit de corps* and the patriotism which animate its scholars. During the famine of 1897 A.D. a number of students from this College went to the Central Provinces and helped in distributing relief to the famine-stricken. They picked up a large number of orphans (about one thousand) and took them to Lahore, collecting subscriptions on the road for their maintenance. The good people

of the Punjab started a regular orphanage for them, which is now in a flourishing condition.

As another instance of the patriotic zeal of the students of the D. A.-V. College may be mentioned the disaster in Dharmsala and Kangra due to the earthquake of 1905 A.D. As soon as the intelligence of the catastrophe reached Lahore, several parties of students headed by their professors hastened to the scene of the disaster and it is not long since the whole country rang with praises of the zeal with which the Arya Samaj in general and these students in particular, performed this mission of mercy.

This spirit is due to the benevolent doctrines of the Vedic religion and the elevating example of patriots like Lala Hansraj, the Honorary Principal, Lala Lajpat Rai, Rai Bahadur, the late Lala Lal Chand, Rai Bahadur, the President of the Managing Committee and of the Board of Trustees.

Moral and religious education is a speciality of this College. All the boarders have to perform *Sandhya* twice daily, and religious books are included in their scheme of studies. Chairs of Vedic theology, Sanskrit philosophy and Hindu medicine, and Engineering are attached to the College. There is also a tailoring class.

The above is only a concise description. For details, the reader is referred to the reports of the College.

The Arya Samaj maintains a very large number of educational institutions scattered all over Upper India. The following are a few of the principal ones :—

English Schools—The Dayananda High School, Ajmere ; the Dayananda Anglo-Vedic School, Dehra Dun, the Doaba High School, Jalundhar, the Anglo-Vedic High School, Jobner, the Gurudatta Anglo-Vernacular School, Dharamsala, the D. A.-V. Patshala, Aligarh, the Vedic Ashram, Aligarh, Anglo-Sanskrit High School, Ambala, Baldeva Arya Sanskrit Patshala, Moradabad, Jamna Prasad Arya High School, Ludhiana, A.-V. Upper Middle School, Mamanan, Arya Industrial School, Sialkot, Lekhran Memorial School, Faizabad, Arya Night School, Cawnpore, etc., etc.

Gurukulas.—Besides the Kangri, Mathura and Deolali Gurukulas mentioned above, there are *Gurukulas* at Sikandrabad, Badaun, Baralsi, Potuher, and Jowalapur near Hurdwar, all on the lines of the Kangri Gurukula. At all these institutions, education, board, lodging, clothing and books are all provided free. These institutions contain about 200 students.

Besides these, there is another Gurukula at Gujranwala (Punjab) which trains students for the Entrance Examination of the Punjab University.

A fee of Rs. 15 per mensem is charged. There are 64 students in the institution which owes its existence to the public spirit of Lalla Rala Ram, its founder and manager.

Besides the above, there are about 75 other schools for boys and about 100 for girls in different parts of the Punjab and the United Provinces. The Samaj has thus reason to be proud of its educational work.

Girls' Schools.—The Arya Samaj has made great efforts to push on female education. It has over 100 girls' schools in different parts of the country. In this branch of its activity it has succeeded more than any other worker in the field in Upper India. Orthodox opposition never asserted itself in this direction; on the other hand, it universally supported it. A brief account is here given of the most important Boarding Schools for girls:—

(1) *The Kanya Maha Vidyalai, Jalandhar* (Punjab) (Est. 1896 A.D.).—The founder of this institution is Lalla Deva Raj, a veteran advocate of female education in the Punjab. It is both a residential and a day-school for girls. The number of scholars is 247. There are 10 teachers. College classes have been opened for higher Sanskrit and English education. A building has been erected at a cost of Rs. 50,000. The funded capital is about Rs. 10,000.

The monthly fee charged from each boarder is Rs. 8. The younger girls are trained on the Kindergarten system; and the elder ones are taught cookery, sewing, knitting, embroidery, and music besides reading and writing. Religious and moral education is most carefully given, and suitable games have been provided.

(2) *The Kanya Pathshala, Dehra Dun.*—This is another high class institution for girls. It was founded by Shrimati Maha Devi Ji, wife of Babu Jyoti Swarup Ji, Pleader and President of the Arya Samaj, Dehra Dun. This lady has herself passed the Entrance Examination of the Calcutta University and is the holder of the Kaisar-i-Hind medal. Babu Jyoti Swarup himself spares neither time, purse, nor pains in looking after the school, which is directly managed by a committee of ladies only. The Head Mistress, Miss Kamini Bose, B.A., is a highly accomplished graduate of the Bethune College. Extensive grounds have been provided in a most salubrious climate for the physical exercise of the girls. Sanskrit, English, Science, Mathematics, Drawing, Music, Cookery, Embroidery and Sanitary Science are included in the curriculum. The Patrons of the institution are :—

(1) H. H. Raja Sir Kirti Sah Bahadur,
K.C.S.I., of Tehri.

(2) H. H. The Maharani Sahiba of Kapurthala.

- (3) The Maharani of Pertabgarh.
- (4) H. H. Deva Shamshir Jang Bahadur,
Rana Bahadur, late Prime Minister of
Nepal.

The school receives liberal help from the Government, the Dehra Dun Municipality, its patrons and and its founder.

Widows' Homes.—The Arya Samaj has not been able to take up in right earnest this most urgent work. This is partly due to its hands being already full in other directions and partly to the difficulty of finding suitable lady superintendents. Widows' homes and maternity hospitals are crying needs of the day, and the subject is mentioned here in the hope that some public-spirited lady-worker would come forward to help her sisters. There is no lack of funds, only responsible lady-workers are wanted. The work is one fit to be taken up by the Women's Arya Samaj.

The matter is not, however, entirely neglected. There are Widows' Homes attached to the Kanya Maha Vidyalai, Jallundhar, and the Ferozpur Orphanage. A Widows' Home has also been established at Agra through the efforts of Swami Mangal Deva Ji.

Orphanages.—After the Christian Missionaries, the Arya Samaj was probably the first to start orphanages. The principal Arya Samaj

Orphanages are situated at Ferozpur, Ajmere, Bareilly, Agra, and Jallundhar. Naturally this branch of Samajic activity received and does receive the largest support from the Hindu public and the Government, and the Samaj feels deeply indebted to both. Without support from these quarters the Samaj would not have achieved the success which has fallen to its lot. Almost all the Orphanages are in a flourishing condition, and the good example thus set up has been taken up by the Hindus and Mahomedans alike. There are now about a dozen Indian Orphanages in the country.

(1) *The Ferozepur Orphanage* (Est. 1877 A.D.)—This Orphanage was established by Rai Mathura Dass. It now stands on a big plot of land ($21\frac{1}{2}$ acres), the gift of our benign Government. The cost of the building is Rs. 48,000 out of which Rs. 5,000 were contributed by Government, a similar sum by Sirdar Narain Singh, Rs. 20,000 by the celebrated philanthropists, Lallas Shankar Dass and Banka Mal of Ferozepur, and Rs. 2,000 each by Mr. Din Shaw and Lalla Ram Sukh Dass of Ferozepur. There are separate buildings for boys and girls including schools, hospitals, and a workshop. The school for boys receives from Government, a grant in aid of Rs. 83 per mensem and the Girls' School of Rs. 61 per mensem. Several orphan girls have

passed the Middle Class Vernacular examination, and some of them are honorary teachers in the school. A notable feature of this orphanage is the technical instruction imparted to the children. Knitting, tailoring, carpentry and smith's work are taught in the workshop. The annual expenses of the orphanage amount to about Rs. 16,000 a year. Altogether over 1600 orphans have up to this time found shelter under the roofs of this institution. The present number on the rolls is 179.

(2) *The Arya Samaj Orphanage, Bareilly* (Est. 1884 A.D.).—This is another important institution with 83 inmates. The Government has generously granted a large piece of land on which separate buildings have been erected for boys and girls at a cost of Rs. 20,000. The annual income is about Rs. 5,000 and the expenses nearly as much. The foundlings receive Rs. 2-8 per child from the Government. The "*Arya Patra*" is the monthly organ of the Orphanage and is supplied free to donors of Rs. 3 per annum.

3. *The Dayananda Anath Ashram, Ajmer*—Contains 107 inmates. The annual expenses are Rs. 10,000 a year, and the institution is very well conducted. The Orphanage buildings are valued at Rs. 14,000. The children are taught weaving, knitting, carpet-making and other industries. The Orphanage is supported by the Government, and the

Hon'ble the Chief Commissioner of Ajmer takes much interest in it.

There are similar Orphanages at Agra and Banda. There is a Girls' Orphanage at Jallundhar.

The Virjananda Vidyalay, Mathura.—This is an institution for giving religious education to *Sadhus*, whose number in India is over 50 lacs. The majority of these are the pests of society, and the question of reducing their number and of giving them education is a very important one. The Arya Samaj has quite neglected this question, and this is the only institution of its kind in the hands of the Samaj. A building sufficient to accommodate about 20 *Sadhus* has been erected on the left bank of the Jamuna, and a few *Sadhus* are being trained there by Swami Sarvadananda Saraswati, to act as preachers. The institution which has been started by the Rajasthan Pratinidhi Sahha is still in its infancy, and deserves the support of the public.

THE ARYA SAMAJ AND SOCIAL REFORMS.

The views of the Arya Samaj being so pronounced on the revealed nature of the Vedas and its denouncement of idol worship, incarnation and other superstitions being so uncompromising, &c., there is naturally much difference of opinion on points of doctrine between the Samaj and the Indian public. The Samajists who probably follow

the golden mean are doubted as 'too advanced' by the orthodox, and as 'too backward' by the free-thinkers. But in its exertions in the cause of education and of social reform the Samaj has earned almost universal approbation. Its most pronounced opponents admit its services in the cause of the revival of Sanskrit and Hindi, of the general spread of education, of the raising of marriages age, of ameliorating the condition of women and *Sudras*, of reducing expenditure at marriages, of its crusade against *nautch*, intemperance and other immoral and foolish practices, of its splendid achievements in the spread of vegetarianism, and temperance, and above all, of creating a religious atmosphere. The *Shuddhi* movement has captured the hearts of the most orthodox. The virgin widow re-marriage has been brought out from the regions of theory to the domain of practice. Thousands of such marriages have taken place and orthodox Hindus of the type of Soti Shanker Lal of Bijnore are now enthusiastically helping the Samaj in this matter. Lady orators may be seen addressing male and female audiences, a sight at which the most orthodox rub their eyes. Courage of conviction and moral backbone have begun to be looked upon as characteristics of the Arya Samajist in matters of social reform. In short, the effect of a handful of men has produced perceptible change in the Hindu

society of Upper India. As we write, the papers announce that Pandit Din Dayal who headed the opposition against the Arya Samaj and established Dharma Sahhas on the platform of which thousands of lectures in favour of the marriage of girls below 10 years old were delivered, has himself married his daughter at the age of thirteen to a bridegroom aged nineteen.

Shuddhi.—Hitherto we have spoken of the influence of the Arya Samaj on Hindu society alone. But the religion of the Vedas is the common inheritance of the whole world and if the Arya Samaj at present consists almost wholly of men who were formerly Hindus this is so because the earliest word of God was preserved by Hindus alone and they professed allegiance to it even before the advent of the Founder of the Samaj. The Arya Samaj is, however, a cosmopolitan body open to men of all nations, and it gladly confers the privileges of membership on men of other nationalities. It holds that the ceremony of *Jajnopavit* must be performed by all *Brahmans*, *Kshatris* and *Vaisyas*, and *Praischit* or penitence must be done for not performing it before the age of 16 years. *Praischit* is also necessary for certain sins as meat-eating and the use of wine. After the performance of these ceremonies, men and women of all nations are freely admitted into the Samaj. It is true that those members who have

not completely shaken off their Hindu associations, hesitate in extending to them full social privileges, but this spirit is growing weaker and weaker every day. The Arya Samaj longs for the day when the Vedas would be studied in Europe and America.

IS THE ARYA SAMAJ A POLITICAL SOCIETY?

By the time that truth gets time to put on her mantle, her darker sister completes her tour of the world. For the last ten years a cry has been raised in several quarters that the Arya Samaj is a political body. Some have gone further and called it a seditious body. The cry was first raised by the notorious Âla Ram Sagar, a Hindu Fakir who was publicly tried and convicted of false, inflammatory and indecent speeches and writings against the Samaj. It was next taken up by the Mahomedan vernacular press, and then by the Police of the Punjab and the United Provinces, both forces being largely manned by Mahomedans. From the Police it filtered to the European officers of the Government till it found public expression through an ex-Lieutenant-Governor of the Punjab and culminated in the recent Patiala case. It was also vigorously supported by that superior authority on India, Mr. Valentine Chirol, who without even once visiting Samajic institutions was able to frame and pass *â priori* opinions about them.

Mr. Chirol's opinion is now the leading authority on the subject, and later writers considering it quite unnecessary to verify his facts and figures, have built further upon them. There is thus quite a respectable body of opinion against the Arya Samaj being a purely religious body and the person who has the boldness to deny its correctness has to face a strong current of general English public opinion. Not that all Englishmen hold such views.

Up to the beginning of the present century two high British officials, *viz.*, Messrs. Harrison and Burn after making the most searching enquiries, and one of them after a judicial enquiry extending over several months, had expressed their definite opinion that the Samaj was neither seditious nor political. The former officer was the District Magistrate of Allahabad and in that capacity convicted Âla Ram Sagar of making false accusations of sedition against the Arya Samaj. The latter was the Census Superintendent of the United Provinces at the census of 1901 A. D., and had the best opportunities of arriving at the truth by personal enquiries extending over the length and breadth of the United Provinces, one of the two greatest centres of the Arya Samaj movement. Quite recently, Messrs. Nevinson, Keir Hardie and Ramsay Macdonald after personally visiting

Samajic institutions and hearing the views of Samajic leaders, have arrived at conclusions diametrically opposite to those of Mr. Chirol.

Sir Lou is Dane, the present Lieutenant-Governor of the Punjab, too, has, in his official letter to the President of the Lahore Arya Samaj, abandoned the view expressed by his immediate predecessor and described the Samaj as a body of men who, if not properly led, were likely to fall into evil ways.* As this is true of almost every body of men it may be surmised that after going through the whole evidence recorded in the Patiala case against

* But Sir Louis Dane is not convinced that *as a body* the Arya Samaj is at present disloyal and seditious, and he believes that many of the members are actuated only by a desire for religious reform.

* * * * *

Regarding your Society as a whole His Honour has little to add to what is said above. The Arya Samaj as His Honour is aware, contains a number of earnest and devoted men who have done much for the cause of education and also he believes, for social reform. These men are largely in the service of Government, in which their work has been fully appreciated, and they have received their full share of official advancement. Sir Louis Dane feels sure that the fact that they belong to the Arya Samaj will not be allowed to tell against them, and that any charges that may be brought against them or any other members of the Samaj will not be prejudged merely on account of such membership, unless and until the Samaj is proved and declared to be a seditious body. His Honour is confident that each case will be decided on the merits. Government will always welcome the assistance of loyal members of the Samaj in preventing what purports to be a society for religious and social reform and advancement from being twised from its proper aims and degenerating into a political organisation, devoted to objects which are not consonant with due loyalty to the Government as established.

the Arya Samaj, Sir Louis does not consider that body to be worse than other associations of men.

Notwithstanding all this the harmless character of the Arya Samaj has not been fully vindicated as yet in the eyes of the British public, a sting of suspicion still seems to be lurking in the heart of the more wary. 'There are many things which are true, and yet which cannot be proved, and this is one of them'—seems to be the line of argument of these predisposed critics.

The Arya Samaj finds it extremely difficult to meet such vague suspicions and insinuations. With its strong faith in British justice and with the courage born of innocence it viewed with contempt the efforts of its adversaries to blacken it in official eyes. It could not believe for a moment that truth could be so successfully disguised by its adversaries. Nor did it gauge fully the effect of *ex-parte* statements and backbitings on the official mind. It did not think that it would be condemned unheard and therefore it treated with almost silent contempt the uproar which was raised against it in the Mahomedan Press. Its eyes were, however, opened by the speech of Mr. Gray in the Patiala prosecution and by the opinions expressed by Mr. Chirol in his letters to the Press. It has its trust in the old adage 'truth always conquers,' and in the soothing influence of time

which is a great healer of wounds. The Arya Samaj with its strong faith in British justice has meekly borne the harassments which was the inevitable result of the present state of the official mind towards it. It has nothing but smiles for the groundless suspicions of those who have lent their ears to its scheming and interested opponents, and considers its present position as but a stage in its development. Confident that such a state of things cannot last for ever and armed with the courage born of innocence and the righteousness of its mission it does not consider it necessary to proclaim its innocence from housetops. However, as the reader is expected to form his own opinions on this as on other subjects connected with the Samaj, the following arguments are offered for the consideration of impartial enquirers:—

1. *There is nothing secret in the Arya Samaj.*—The Samaj throws out an open challenge to the world to prove that there is anything kept secret in it. The mere fact that during the last fifteen years of active accusation the combined forces of its opponents have not been able to prove that there is a single secret in the Samaj ought to be a conclusive argument against any number of unproved assertions or groundless surmises.

2. *The ten principles of the Samaj show that it is a purely religious society.*—‘The sixth of the ten

principles of the society,' says Mr. Burn in his Census Report of the United Provinces, for 1901 A.D., 'declares that the primary object of the Samaj is to do good to the world by improving the physical, intellectual, spiritual, moral and social condition of *mankind*, while the eighth points out to the Arya that he should endeavour to diffuse knowledge and dispel ignorance. In accordance with these very desirable injunctions the Aryas do, as a matter of fact, insist on education, both of males and females....' It would be interesting to ask the opponents of the Samaj if there are any secret principles in the Society besides these and if so, what has prevented them from being brought to light during the long period of 35 years that the Samaj has been in existence.

3. *The Arya Samaj has always believed that political activity is outside its scope and has always acted upon this belief.*—In the early seventies of the last century Swami Dayananda Saraswati wrote a book describing the economical loss to the country by the destruction of the bovine species. In this book he advocated the formation of societies for the protection of the cows and agriculture, &c., and framed model rules for them. Rule 7 of those rules reads as follows :—

“Whoever does any improper act towards the King and (his) subjects, being led away by ignorance and other

evils, or does any act contrary to law or undesirable to his subjects, or is selfish or irascible, shall not be considered an associate of this society."

It should be noted that the Founder of the Arya Samaj was probably the first man in Hindu society who asserted that there was no religious sanctity in the cow, and advocated its protection on purely economic and utilitarian grounds.

This would appear from every word of the Swami's book on the protection of cows and agriculture, entitled 'The Gokarnanidhi' (Ocean of Mercy to Kine.)*

The very first rule of the Society proposed to be framed being as follows :—

"The main object of this Society is to provide all sorts of happiness to the whole world. It is not its object to injure any one." It may also be noted that though the Arya Samaj at first took some part in organising *Gorakshini Sabhâs* on the above lines, it practically withdrew from the propaganda when it was found to have degenerated into a movement more likely to embitter the relations between Hindus and Mahomedans than to secure its avowed object, viz., the protection and improvement of the breed of the bovine species.

* The Gokarnanidhi Vedic Press, Ajmere, or any Arya book-seller, price one anna. An English translation of this book has been published by Lala Durga Pershad, Editor, "Harbinger of Health," above entitled "Ocean of Mercy." Price 0-6-0.

4. *The Arya Samaj has in practice scrupulously eschewed politics.*—So long back as 1888 A. D., the secretary of the federation of the Arya Samajes in the United Provinces (called the Arya Pratinidhi Sabha¹ by a circular letter published in the Aligarh Institute Gazette and other newspapers, drew the attention of the Arya Samajes under its control to the rule that Arya Samajists should not take part in political movements in their Samajic capacity.*

In 1891 a bye-law was added to the already existing forty bye-laws of the Samaj with a view to dissuade the Arya Samajists from taking part in political movement in their Samajic capacity.

Again Rule 62 of the Rules for the Formation of *Vedic Dharm Updeshek Mandalī* (society of Preachers of the Vedic Dharma) passed by the Paropkarini Sabha in 1891 A.D., reads as follows:—

“It is not proper for any preacher to discuss or to preach on any political subject ; or to have any connection with or to attend any society in which political subjects are agitated.”

5. *The excitement of politics diverts attention from social and religious reforms.*—It is, therefore, suicidal for the Samaj that its members should drift to other fields of activity.

* Letter from Pandit Bihari Lal, Secretary, Arya Pratinidhi Sabha, N. W. Provinces and Oudh, printed at pages 1448 and 1449 of the Aligarh Institute Gazetteer, dated 18th December 1888 A. D.

6. *The political movement is the strongest in Bengal and Bombay where the Arya Samaj has as yet practically no influence*, while it is the weakest in the United Provinces and the Punjab, the two greatest centres of Samajic activity. This fact ought to have satisfied our administrators that the Arya Samaj was a peaceful movement and its religious and social propaganda kept the public mind too occupied for political work.

7. *The Samaj is uncompromising in religious beliefs and does not court popularity.*—The calumniators of the Samaj have no answer to these arguments. They, therefore, make up their deficiency by shakings of the head, vague generalisations and innuendoes, and occasionally by secret machinations. Their principal argument amounts to this that since in a body of about three hundred thousand Arya Samajists half a dozen take a prominent part in politics, therefore the whole Society must be considered political. Since one man was considered suspicious (although there was not only no legal proof against him but he actually recovered damages from British courts in India and England for being called seditious) therefore the whole religious society to which he belongs must be suspected. It is no concern of these wiseacres to consider that an Arya Samajist when he takes part in current politics does so not as an Arya Samajist

but in his private capacity. It is of no importance that the most loyal Indian alive—the ex-Maharaja of Idar) is also the jewel of the Arya Samaj. It does not matter that the worst criminal must be a member of some religious community, and that proceeding on this principle no community can be said to be loyal or free from suspicion.

It is perhaps an irony of fate that the man whose political opinions branded the whole society of the Arya Samaj as seditious is a member of the corporation called the Municipal Committee of the city of Lahore ; and the Government of the Punjab, on a reference being made, did not object to his being elected as such.

Another charge laid at the door of the Arya Samaj, is that its founder has given incitements to rebellion in his celebrated work “ The Satyarth Prakasha.” In reply to this charge we think we cannot do better than quote Mr. Percy Harrison, I.C.S., the learned District Magistrate of Allahabad, from his Judgment in the Âla Ram case.*

“ Throughout these extracts ” (from the Satyarth Prakasha) says Mr. Harrison, “ I find no incitement to rebellion, but rather a lament that the

* Judgment of the District Magistrate of Allahabad in the case of Ala Ram Sagar, dated 25th November 1902, reprinted by the Staya Dharma Pracharak Press, Kangri, Hardwar price anna one.

Hindus have for various reasons, religious and moral, become a subject race. The general tenor of Dayananda's preaching seems to me to be rather exhortation to reform with perhaps a view to the ultimate restoration of the Government to native hands. It is practically admitted by Dayananda that there are inherent defects in the qualities of the modern Hindus which disable them from governing themselves. His exhortations and prayers are not for the immediate overthrow of foreign rule, but for such reformation as may perhaps enable the Hindus in the future to govern themselves. Even the references to cow-protection do not in themselves appear to me to be any incitement to rebellion but rather to be intended to extol a ruler who would prohibit the slaughter of kine. There is no call to arms and no warcry."

Perhaps the reader will enquire about the cause of the opposition of the Mahomedan press and the police. It is this. Before the advent of Swami Dayanand Saraswati idol-worship was considered to be the foundation-stone of Hinduism.

Idol-worship cannot be defended by reason. The Hindus had further given up the study of their religious books and their religion was considered by themselves to be perfectly indefensible against the attacks of Mahomedanism, which is strongly iconoclastic. The process of disintegration thus went

on at a fast pace among the Hindus, and even those who stuck to their old faith had not the spirit to defend it rationally from external attacks. Centuries of Mahomedan oppression had broken their spirit, and they had the consciousness of being a downfallen and a despised race.

With the advent of the Arya Samaj a new state of affairs came into existence. The founder of the Arya Samaj proclaimed with all the force at his command that idol-worship, far from being a necessary part of the Vedic religion, is diametrically opposed to its teachings. He further showed that far from being irrational, the chief claim of the Vedas was conformity to reason and to nature. This teaching knocked off the mental shackles of the followers of Dayananda and with the zeal of new converts they proceeded not only to put their own house in order, but took up a proselytising position. They accordingly wrote profusely defending their own position and attacking that of others. They strengthened the wavering in the Hindu camp, reconverted apostates and even went the length of admitting into their Society born-Christians and Mahomedans. This activity of the Arya Samajists roused against them universal opposition. The Hindus were horrified at the sacrilege of holding free intercourse with non-Hindus, and extending to them all the rights of a born-Hindu.

The non-Hindus were incensed at the attempt of the Samajists to close an arena which formed their chief hunting ground. The indignation of the followers of the Prophet was roused to the boiling point at the audacity of the down-trodden worm for turning upon its own trampler.

In the beginning they felt satisfaction at the rise among infidels of a sect which denounced idolatry. But when those very arguments which were used against the worship of stones were levelled against the worship of tombs their anger knew no bounds. The preaching of the Unity of God by the Arya Samaj was good, but the denial of his last prophet was a blasphemy visible with death under their sacred law.

These acts of the Arya Samajists drew upon them opposition from all quarters—Hindus, Mahomedans and Christians. The last named were content with publishing a few anti-Samajic books.

The Hindus resorted to their rusted weapon of excommunication. An acute social crisis was created for the Arya Samajists in certain places by forbidding water-pullers, barbers, and other menials to serve for them. They were made the butts of ridicule, the prey of malice and looked down upon as fanatic demolishers of the social fabric on account of their heterodox attitude towards caste.

Their attacks on idolatory and caste were felt as 'the most unkindest cuts of all.' In short, they had to undergo the common fate of the heterodox in all countries; and, but for the sympathetic attitude of the benign Government, which the Samaj has always had on its side (even during its temporary difficulties), the fate of the Arya Samajists would have been truly unenviable.

The follower of the prophet, whatever his other good points might be, has never been distinguished for toleration in religion. It was impossible for him to hear with equanimity the advent of a body of new who could not only hold their own but who could nonplus the ulamas on their own ground. Lekhram, Dharampal, Bhoj Datta, Murarilal and Yogindrapal were no mean scholars of Mahomedan theology and, unfortunately for the Samaj, most of them have imbibed the fanatical spirit of their opponents. In religious more than in other controversies a man sees more the mote in the eyes of his opponent than the beam in his own eyes, and Mahomedan indignation was roused to its highest pitch on finding the trodden worm of nine centuries thus holding up its head. Defeat in argument was followed by *fatwas* which culminated in the murder of Pandit Lekhram in his own house at Lahore on the 6th March 1897 A. D. by a Mahomedan who had come to him in the guise of a

religious student and whom the unwary Pandit had entertained as a guest in his own house. It was thus that the Arya Samaj got its second martyr, the first being Dayananda Saraswati himself. The real assassin has remained undetected to this day, and when years after, a Mahomedan resembling him was arrested by the Police on suspicion of being the murderer of Lekhram, his mother and his wife as well as other Samajists declared his innocence. But we have digressed. To return to our subject, Mahomedan feeling became acute against the Samaj and its correct depth can be easily gauged in the columns of the *Vakil* of Amritsar, the *Watan* of Lahore the *Afghan* the *Alliashir* of Etawah and other Mahomedan newspapers. Those also who blame the Arya Samajists for using violent language towards other religions should read the literature of its opponents.

The above summary of facts would help the reader to understand the real position. In a word, the Mahomedans felt much aggrieved against the Samaj. Whether they were justified in this, is not for us to determine. It is for the impartial reader to judge. Suffice it to say that they felt highly incensed and made a mighty attempt to overthrow the Samaj, and in this attempt they had the active support or passive sympathy of almost all the opponents of the Samaj.

At this moment a suitable opportunity presented itself. For some years the educated Indian community had been clamouring for political rights. All classes of Indians had joined the movement. The Arya Samaj foreseeing dangers ahead and having full belief in education as the sole panacea for all evils, temporal as well as spiritual, kept itself as a body aloof from politics. But it had no control over the private dealings of its members according to its Tenth Principle*. It could, therefore, do no more than discourage political activity among its members, as far as it was possible. But notwithstanding all this, Arya Samajists did go to political societies, and being men of talent, distinguished themselves there.

We now come to the time when the attempt to introduce a particularly unpopular measure in the Panjab roused the popular feelings there to an intense degree. One well-known Arya Samajist took a prominent part in organising public meetings against it. That Lala Lajpat Rai was cruelly misrepresented to the authorities is evident not only from the fact that no attempt was made to establish any charge against him in courts of justice, but also

* In matters which affect the general social well-being of the whole Society, one ought to discard all differences and not allow his individuality to interfere; but in strictly personal matters, every one may act with freedom *Tenth Principle of the Arya Samaj*.

from the fact that British Courts, both in India and in England, presided over by the highest European officers, awarded him damages against his calumniators. But even if all the insinuations against him were true, the Arya Samaj was no more responsible for his deeds than the whole Mahomedan or Christian community for those Christians and Mahomedans who were publicly charged and convicted of sedition.

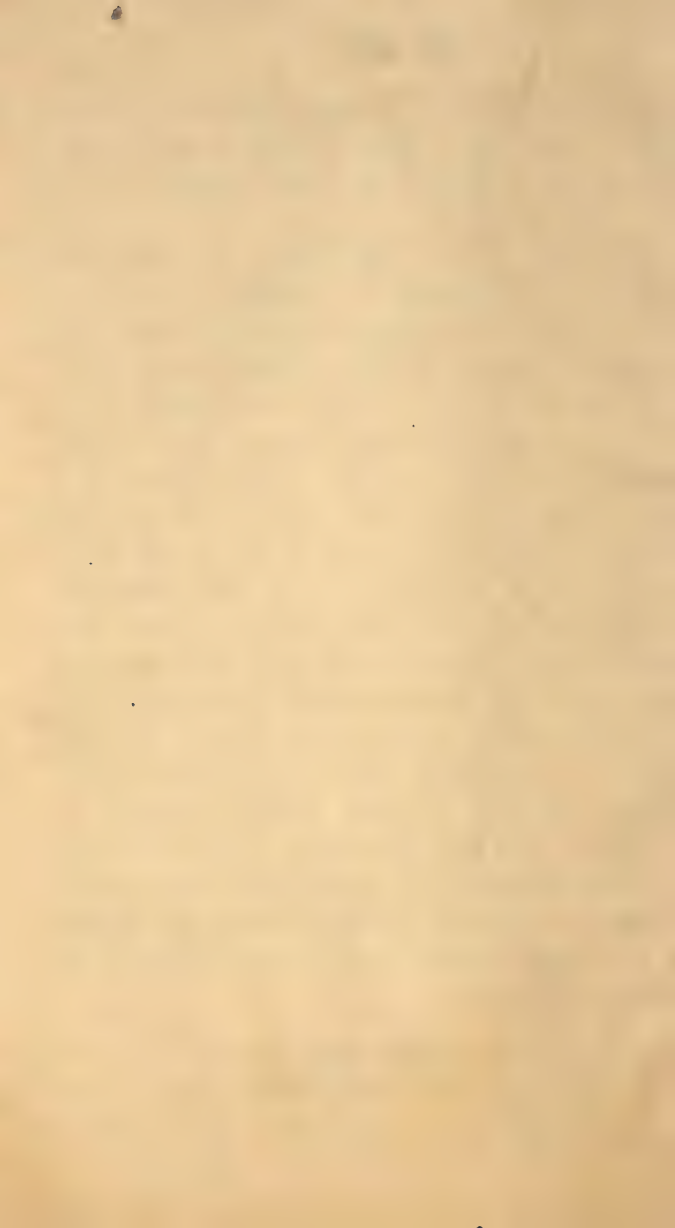
But the opportunity thus afforded by the temporary unbalancing of the official mind was too good to be lost and the opponents of the Samaj took full advantage of it. They knew that scandal is most easily disseminated and is the hardest to kill. They raised a cry that the Arya Samaj was at the bottom of the agitation against the Panjab Colonies Bill and accused it of all conceivable offences against the State.

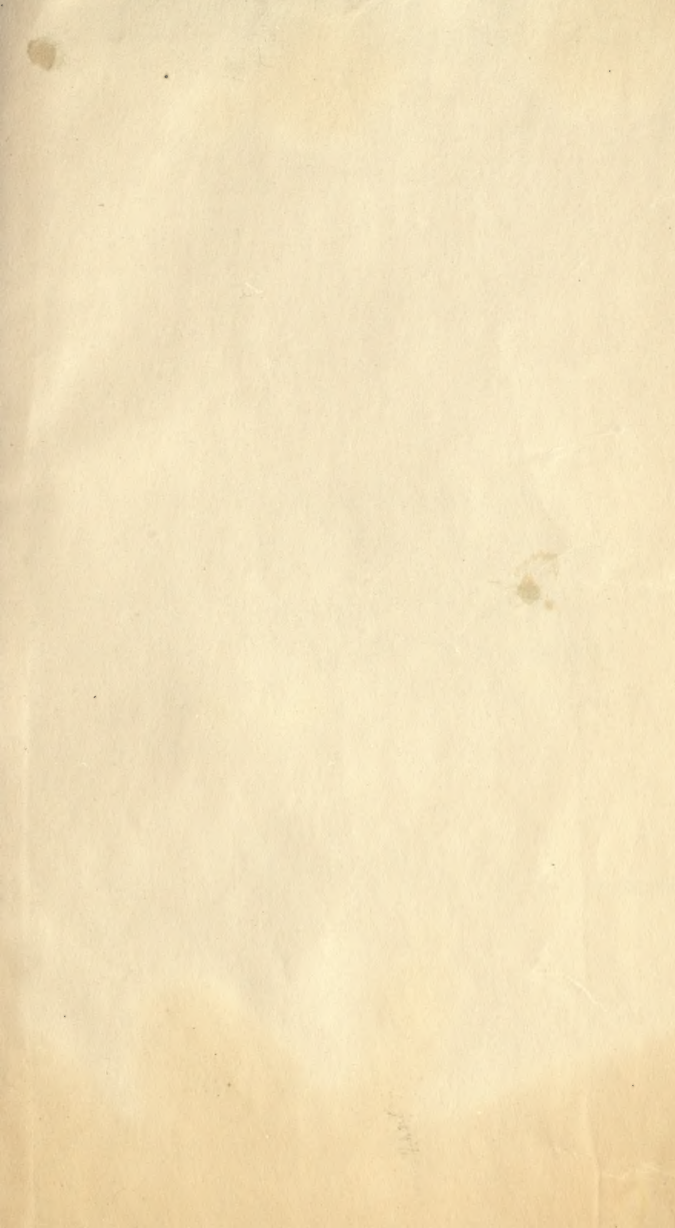
The cry was taken up by the Police which both in the Panjab and United Provinces (the centres of Arya Samajic activity) is manned largely by the Mahommadans. Thus from all sides arose an engineered din of calumny and virtuperation against the Arya Samaj, and the combined voices of all these interested parties produced the desired effect. It is useless to narrate or to enumerate the sufferings of the poor Arya Samajists. The lifting of the curtain cannot benefit anybody. Apart from

the Rawalpindi and the Patiala cases which, being judicial enquiries, benefited more than injured them, numerous harassments were suffered by them almost everywhere.

The letter of Sir Louis Dane to the President of the Arya Samaj while the Patiala case was proceeding, and the collapse of that notorious prosecution have to a great extent cleared the horizon, and the clouds of distrust are rolling away. "Truth conquers in the end" is an old adage. The mistake would be discovered sooner or later, and when it is discovered none would be more sorry than those who were led into it by relying upon the statements of others. Those who have sat in judgment over the Samaj on the *ex parte* and secret evidence of its enemies, those who proposed to report to the world impartial accounts of its institution without once visiting them would have to repent of the wrong they have done, the innocent feelings they have wounded and the sufferings of which they have been the cause. In the meantime the Arya Samajists find consolation in the saying of one of the greatest victims of malice and calumny, who while shedding his innocent blood upon the cross cried out,

" Father forgive them, for they
Know not what they say."





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